

# HISTORY OF THE CHINA MISSION

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# HISTORY OF THE CHINA MISSION





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A CHRISTIAN FAMILY IN CHINA



HISTORY  
OF THE  
CHINA MISSION  
OF THE  
REFORMED CHURCH IN THE UNITED STATES

BY  
REV. WILLIAM EDWIN HOY, D.D.

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BOARD OF FOREIGN MISSIONS  
REFORMED CHURCH IN THE UNITED STATES  
Fifteenth and Race Streets, Philadelphia, Pa.

1914

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## CONTENTS

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FORWORD.....	9
PREFACE.....	11
TESTIMONIES .....	14
INTRODUCTORY.....	17
CHINA AND THE CHINESE.....	22
THE RELIGIONS OF CHINA.....	34
BEGINNINGS.....	46
CLEAVAGE.....	61
REINFORCEMENTS.....	74
THE EVANGELISTIC WORK.....	88
THE EDUCATIONAL WORK.....	120
THE MEDICAL WORK.....	153
PRESENT NEEDS.....	168
STATISTICS.....	170
PROPERTY INVENTORY.....	171
PARTING WORDS.....	173



## ILLUSTRATIONS

A CHRISTIAN FAMILY IN CHINA.....	Frontispiece
MAP OF OUR FIELD IN HUNAN.....	16
BOAT ON YUEN RIVER.....	16
VIEWS OF YOCHOW CITY AND SHENCHOWFU.....	24
VIEW OF KULING AND RIDING IN SEDAN CHAIR.....	28
OUR FIRST BUILDINGS AND FRANTZ DISPENSARY.....	32
WORKERS IN 1909 AND 1910.....	40
VIEWS OF LAKESIDE SCHOOLS.....	48
LAKESIDE BUILDINGS AND EVANGELIST MA.....	60
CHAPELS AT YOCHOW AND SHENCHOWFU.....	72
WORKERS NOT IN GROUP PICTURES.....	88
LAKESIDE CONGREGATION AND LAKESIDE SCHOOLS' STUDENTS..	96
CHAPEL, EVANGELISTS, AND DAY SCHOOL.....	112
BUILDINGS OF GIRLS' SCHOOLS.....	120
SENIOR CLASS OF LAKESIDE COLLEGE.....	124
BUILDING AND STUDENTS, BOYS' SCHOOL, SHENCHOWFU.....	132
FACULTY OF YOCHOW CITY GIRLS' SCHOOL.....	140
RECREATION IN YOCHOW CITY GIRLS' SCHOOL.....	147
TEACHERS AND STUDENTS, GIRLS' SCHOOL, SHENCHOWFU.....	152
TRAINED NURSE AND HELPERS, SHENCHOWFU HOSPITAL.....	152
HOSPITALS AT YOCHOW AND SHENCHOWFU.....	156
STAFF OF HOY MEMORIAL HOSPITAL.....	164
IN THE OPERATING ROOM.....	164





## FOREWORD

THE author of this volume needs no introduction to the pastors and people of the Reformed Church in the United States. He was born in the bosom of our Church, and he grew to manhood in a home where the voice of prayer was daily heard. He is a graduate of college and seminary, and he now writes after thirty years in the university of missionary experience in Japan and China.

As the founder of our China Mission, he knows all about its inner life, and that adds still greater value to this most fascinating history.

It was by action of the Board of Foreign Missions that Doctor Hoy undertook this labor of love, and we bespeak for it a careful perusal.

Our Church has been longing for the opportunity to partake of the feast of good things which is here spread before it. Let all of us partake of it, and thereby receive fresh strength for a glorious advance in the work of our China Mission.

A. R. B.



## PREFACE

### SERVUS SERVORUM DEI

THE fact that a narrative of this kind makes great demands on the first personal pronoun, and the feeling that others might have told the story better, at first gave the writer pause. However, the request of the Board of Foreign Missions, Reformed Church in the United States, that the present writer should undertake this account and the conviction that something should be done to show those of you, who have so long and so loyally supported the work briefly recorded in the following pages, how the Lord is answering your prayers and blessing your gifts in the increase of His Kingdom, gave him spirit to set forth in order a declaration of those things which are most surely believed among us to be of the Lord's doing. Having been an eye-witness from the beginning, it seemed good also to write unto you what I have heard with my ears, what I have seen with my eyes, what I have watched and what I have handled of the things of God. That which I have seen and heard declare I unto you, that ye also may have fellowship with us in the faithfulness of our God. This, then, is the message which I declare unto you, that God is in Missions, unto which He hath called us and ordained us, and that the God of Missions is light and in Him is no darkness at all. Whatever way we look historically, we are always brought back to what God hath given us, to the riches of His grace in making

us partakers of salvation and of eternal life in Christ Jesus and co-laborers with Him in the salvation of the world. Gladly would we, you and I, on the Mount of Transfiguration, in self-forgetfulness, witness only the glory of God; but we are vessels made meet for the Master's use, into which is poured that fulness of life which is to be a blessing among men down in the valley, in order that they may see in us in some measure what we have seen in God. That one man blesses another with his life and work means that he, laboring with God for him, leads him to those fountains of the Eternal Spirit from which he himself has restored his own soul.

Every one who would with real fidelity fulfill this life-task, which also includes fidelity in the so-called trifles of daily life and experience, will find rich opportunity to witness for God both by word and by example. Yet one must ever anew review in mind the danger of lapsing into boasting and vanity. The true and proper chief end must be kept in view. Our task of witnessing does call for self-denial, rightly understood, which not only includes self-control but also involves self-forgetfulness, so that we must go out of ourselves, and must cherish a sense and sympathy for more than what immediately affects our person or our personal circle of life and work. To live with one's time, to keep the eye open for all that is stirring in the present, in a good sense to live with one's fellow missionaries, to accompany them with one's sympathies and prayers, to regard them as God's chosen, preferring them in honor, must be part of the preparation of anyone who undertakes a history like this. Only in the measure in which ministering



love attains to mastery in full witness can a man hope to free himself from the taint of egotism. In the presence of God's moral miracles, who would waste time in his petty vain thoughts that revolve round his own littleness? On the contrary, must he not learn the creative and preserving forces, as well as the destructive agencies in the upbuilding of the Kingdom of God? He who acquaints himself with the ways of God in the works of His servants will at the same time grow familiar with the thought of his own dependence and helplessness, and also with the idea of that spiritual freedom which raises him above all these things of self. He may learn to regard himself as an instrument in the Divine order for the coming of the Kingdom of Grace among men. Thus he who will work and bear witness according to the example of Christ, ever referring all to the Father, will not grow weary to do good as far as he can and where he can. As disciples of Christ, we know that we are not to serve for glory, and that there is One who sees in secret the faithfulness with which we labor. That is for each one of us enough reward, gain, and incentive. Unto Him who saved us and taught us in His spiritual communion that He is the Way, the Truth, and the Life, be all honor, praise, and dominion, now and forever. In obedience to Him, may our light so shine before men that they may see our good works which He hath wrought in us, and glorify our Father which is in Heaven.

## TESTIMONIES

“I believe the advancement of civilization, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with, and, to a much larger extent than most people are aware of, dependent upon, the work of the missionary; and I hold that the missionary has done more to civilize and to benefit the heathen world than any or all other agencies ever employed.”—*Alexander McArthur, M. P.*

“I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. In each of these places I visited I also inspected every missionary station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. Attended synods and church services. I saw the missionaries, ladies and gentlemen, in their homes. I unqualifiedly, and in the strongest language that tongue can utter, give to these men and women who are living and dying in China and in the Far East my full and unadulterated commendation. In China the missionaries are the leaders in every charitable work. They give to the natives largely out of their scanty earnings, and they honestly administer the alms of others. When famine arrives—and it comes every year—or the rivers inundate the soil

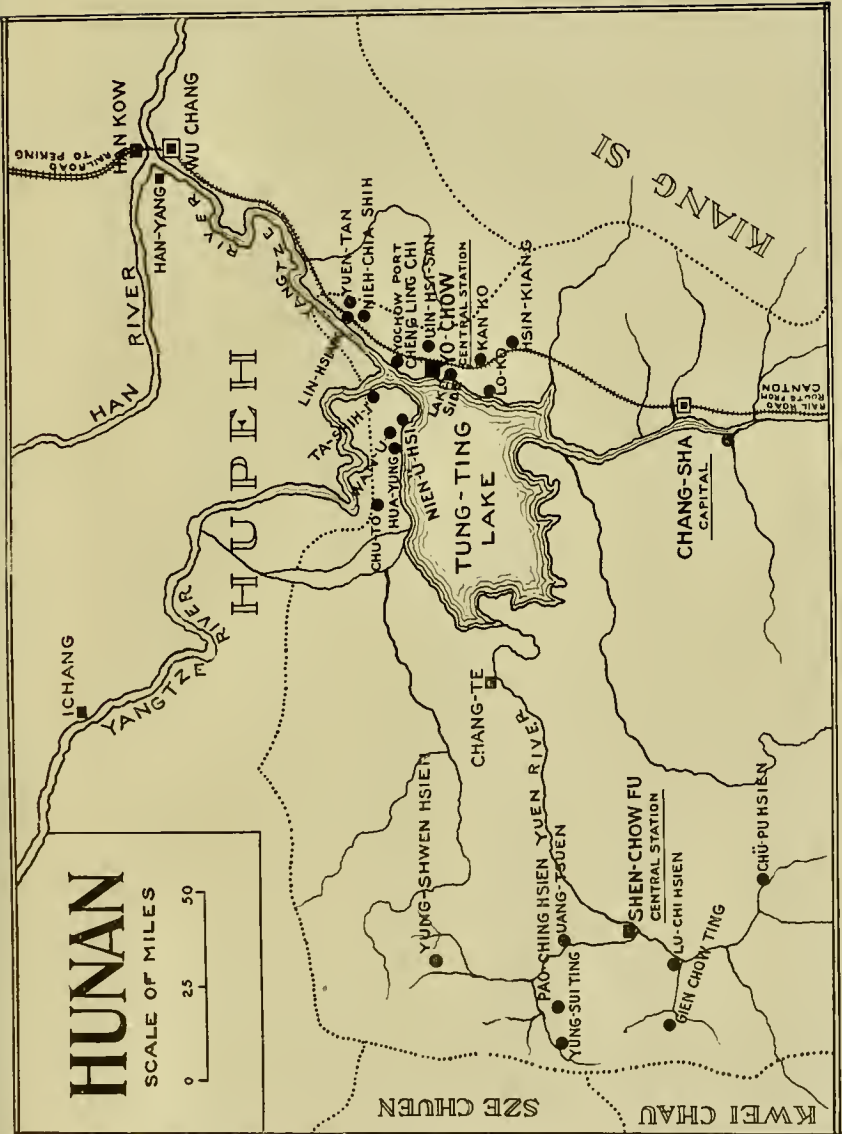
with never ceasing frequency, the missionary is the first and last to give his time and labor to alleviate suffering. They are the writers of books for the Chinese. They are the interpreters for them and the legations. The first graduates of the finest Western colleges supply and practice surgery,—an unknown art among the Chinese.”—*Hon. Charles Denby.*

“The stubborn animosity of the average treaty-port foreigner toward the missionaries is at first unaccountable. How can intelligent men consent to circulate such brutal falsehoods, such patent calumnies? For you will be told that the missionaries speculate in land, that they trade ‘on the side,’ that they take it easy and live much better than they did at home. As for their work, you learn that it is a failure, that the converts are frauds, and that the Christian Chinese is less honest and reliable than the heathen—

“The British merchants resent the outspoken hostility of all missionaries to the Indian opium trade. Then there is a belief in commercial circles that the opportunities and stimulus they supply cannot but strengthen the Chinese as competitors and embarrass the white man in his money-making. The rancor of the critics springs, however, from the deathless feud between the worldling and the idealist. Free from the restraints of home, many a merchant, shipmaster, or customs officer on the China coast lets himself go, and sinks into a life which obliges the missionaries to shun and disavow him. The sensualist, whose ruling passions are high living, drinking, gaming, and debauchery, resents the silent reproach in the pure and domestic life of the missionaries,

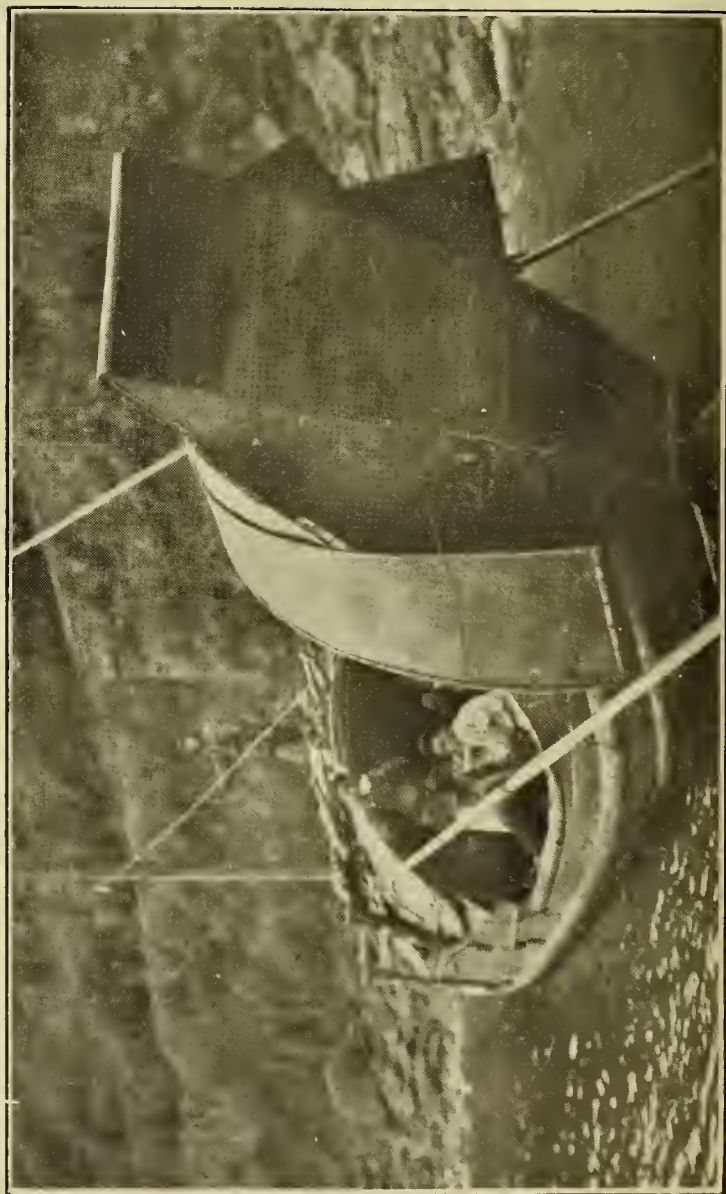
and strikes at them with incredible venom."—*Dr. Edward Alsworth Ross*.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—*John xv: 18-19*.



MAP OF OUR FIELD IN HUNAN





BOAT ON THE YUEN RIVER

## INTRODUCTORY

“**L**O, I am with you alway, even unto the end of the world.” This great promise given with the commission to teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, is the inspiration of missions. God is indeed with us. That He accepts our service and is pleased with it, this little book will, I think, clearly set forth. But how shall a man so know the Spiritual Presence as to be able to make the facts which he narrates reveal Him whom no man hath seen at any time? Shall not the works which He worketh in us testify of Him? Does not an earnest Christian man somehow find God present in the facts of his own experience? It is as true today as it ever was that God meets man in the cup of cold water which is offered to the least of His little ones in His name, and that He withholds neither His approval nor the riches of Divine grace. At all times and in all places the servant of Jesus Christ possesses a living experience of God. To do the will of the Father is also to know Him. Born of water and of the Spirit one need only change one’s self, from devotion to the things of this world and the flesh to devotion to the things of God’s Kingdom, in order to enter upon that knowledge of the only true God, and Jesus Christ, whom He hath sent, which is eternal life. Then shall it indeed be seen that God is in history, when Christian activity everywhere shows the personal touch of God with men and of men

with God, and men in the complex political, social, and spiritual development of humanity. As God was in Christ reconciling the world unto Himself, so is He in history reconciling the nations unto His Kingdom. Jesus was essentially an historical personality and the Divine work with the race is an historical process by way of realizing the ideals concretely presented in His person and work. The vitalizing power of Christianity may be seen in missions because the Father worketh hitherto.

It is in this light that two experiences have proved to me the practical wisdom of accepting God's promises in simple faith and of undertaking things in His name. These two vital testimonies of God's goodness and faithfulness were seen in the foundations of the North Japan College and of the China Mission of the Reformed Church in the United States.

The following pages are not in any sense a complete story of our China Mission, but only a brief outline of what the Lord hath been pleased to do through us. Written for you, Reader, to show how your faith in prayer and giving has been justified, how God hath proved faithful to us on the field, and as a testimony to His presence and goodness, may this little book bring to you, under the Divine blessing, the inspiration to follow the Lord's leading. We dare not say that because ours is a small provincial denomination we must not go far afield. Through faith in God, as truly as Abraham went out not knowing whither he went, but knowing Him who promised and led us into far greater possessions than He showed us when He called us, will we venture

upon His renewed promises. In what He hath done through the labor of our hearts, heads, and hands, in the greater opportunities for grateful service to Him among the Chinese, do we read keenly our message for the future, once delivered to Joshua in the past: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." With the sanctified spirit of filial piety we will pray and labor that the will of our Father be done and that His Kingdom come into the hearts and lives of the nations and be realized in millions of sanctified characters.

Nor need it be said that we have worked in the dark. Out upon the waters have we cast our bread, and in the light of a better day in China we already trace its return. With more than the certainty of faith we see a resurrected people. A new nation, formerly said to be sleepy and dull, has come to life, simply because it has been shown something to do. When the awakened soul reacts for itself upon what it receives, godlike activity sets in and there is growth in all the relations of life.

The years that cover the short history of our China Mission have been crowded with national events of most momentous significance. A fourth of the human race have come out from their national bondage, have left their self-imposed and haughty isolation of centuries and have shown a desire to seek the help and, what is far better, the fellowship of the outer nations. True, only too true, is it with the nation as with the individual that it is not good to be alone. We have witnessed one of the most remarkable revolutions in history, the full

meaning of which future generations alone can properly estimate. When our children's children learn in true perspective the various streams and tendencies which have brought about the changes among which we live and labor, it will be seen that the preaching of the Gospel through the various channels of evangelistic, educational, medical, literary, and woman's work, has been the leaven that leavened the whole lump. The truth as it is in Christ Jesus has been a most powerful agency in silently dissolving the old order of life and in setting free the mind and heart of China to enter upon the progressive life of the present day. The very life-blood of God's anointed, whom the whole world honors today, entered into the richer and renewed blood that runs through the body of China's awakening. How these servants of the Lord have poured out their best for the uplift of China! How they have prevailed with God in prayer! These godly men and women, each on fire for the salvation of the Chinese, present one by one a living picture of a wrestling Jacob. How much China owes to them for their prayers, their tears, their personal touch with millions of the people, their interviews with men in high places all over the land, their teaching, their preaching, their healing, their books, their example of unselfish devotion to the land of their adoption, their constant and undoubted love, their knowledge of the best principles that worked for the amelioration of other nations, their pleadings for purity and righteousness, their love of God, is known alone to Him who seeth in secret. God is in history. He worketh in every one that loveth his neighbor as himself.



Believing that the world and all they that dwell therein are the Lord's, let us seek the Kingdom of God and His righteousness, leaving to Him to add other blessings. If this history, Reader, does not move you to be in increasing fervor a co-laborer with God for the conversion and salvation of the Chinese, then has the writer spent in vain the many hours required in its composition. Looking unto Jesus, the author and finisher of our faith, may all who read this account of our China Mission feel anew the love to God that begets perfect obedience.

Like the vision of a city of God is the thought of the Church of Christ in China. Coming down out of heaven, she is to serve Him in whom she finds her redemption. Not of creeds shall she bear testimony, but of the life of the glorified Christ. We look for a more splendid interpretation of the Church of Christ than that as yet given unto us. No man may today venture to describe that larger and more perfect Church of Christ for which we are all now praying and waiting.

That they may all be one; as, Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.

Thus will come the ideal and the glory of the Church of Christ.

## CHINA AND THE CHINESE

SOMEONE has said that no geographical description whatsoever should be attempted without some preliminary notions of geology. Science always leads us back to the origin of things, and in the presence of the mighty forces active in the formation of the earth no man may boast of either his strength or his wisdom.

We may now follow an outline of the geology of China condensed from Richard's Comprehensive Geography of the Chinese Empire.

The China of today forms the southeastern part of Asia. In the beginning it was not so; but we will not go back to the primal enormous spheroidal mass of gas occupying an immense space, out of which God in the beginning made countless worlds. Suffice it to say that when the crust of the earth was sufficiently cooled down for modifications of the surface of the earth to take place, when the waters under the heavens were gathered and when the dry land appeared, from the primitive geological times two portions of Asia emerged. In the North was a continent occupying a large portion of present Siberia. In the South, extending from the peninsula of Hindustan to Australia, was the second continent. Between these two continents was a great central sea, covering the whole space now forming the eighteen Provinces of China. Manchuria, the upper part of Korea, and the Western border of Mongolia, and some parts of Thibet belonged to the continental area. At

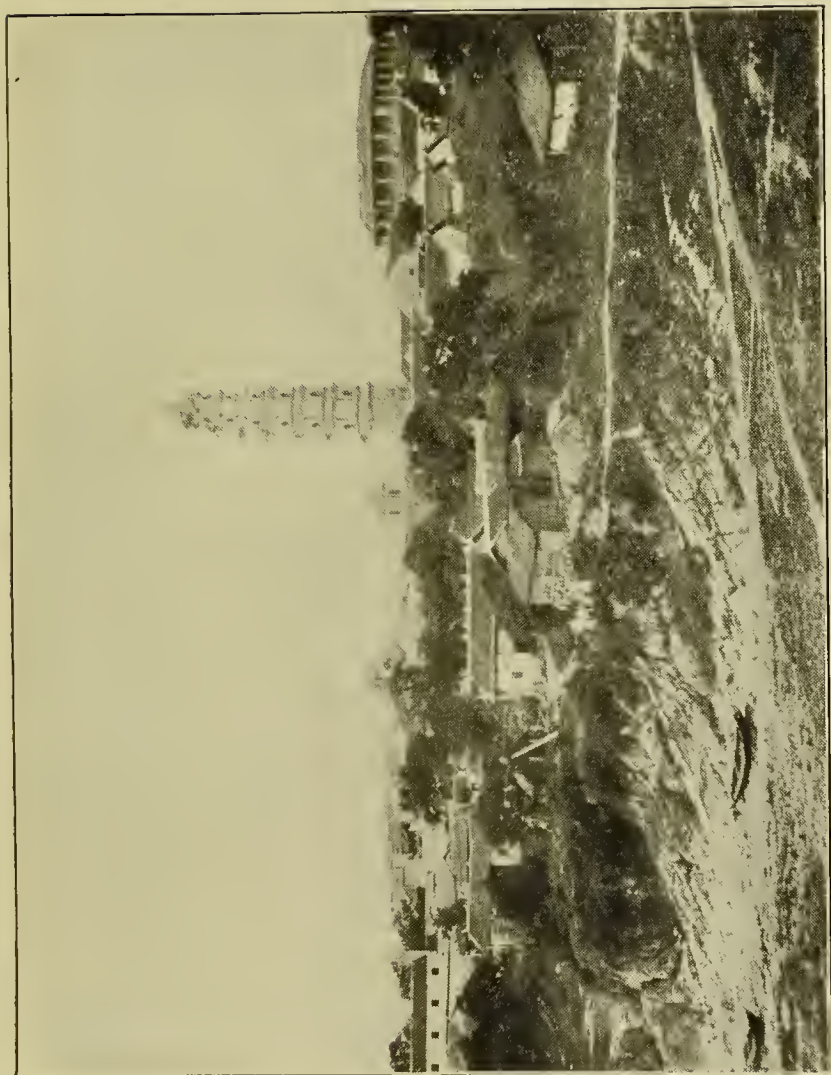
the close of the Primary period, the greatest portion of China, except the southwest, began to appear. During the Secondary period it fully emerged. Then came foldings, dislocations, and eruptions, and the general geological constitution was nearly completed.

At the close of the Primary period were formed the immense deposits of coal for which Yunnan, Kweichow, Hunan, Honan, Shensi, Shansi, and other parts of China are so famous. We must not forget, however, that before these rich coal-beds were deposited the limestone known as China limestone was formed in strata to be seen all over China and which sometimes reach a thickness of over ten thousand feet.

From the Secondary period great lakes covered a portion of eastern China. In their places today are found thick beds of sandstone. These deposits were formed inch by inch by the debris carried down from the mountains in the West, where glaciers, wind, frosts, and torrents kept up the process of erosion, a geological agency which still goes on at the present day and which in its results is to be seen more especially in the Tungting, Poyang, and other lakes, in the valleys, and at the mouths of the great rivers where deltas are continually emerging. The lower ranges of hills became plains. The fertile soil of the North was deposited. That there were volcanic eruptions in many regions would appear from the evidence of the eruptives, rocks, porphyry, and granite, which are spread over a great part of China. To the trained eye of the geologist the traces of volcanic action are frequently discovered among the hills and mountains; and volcanic peaks point to a past period of intense activity.

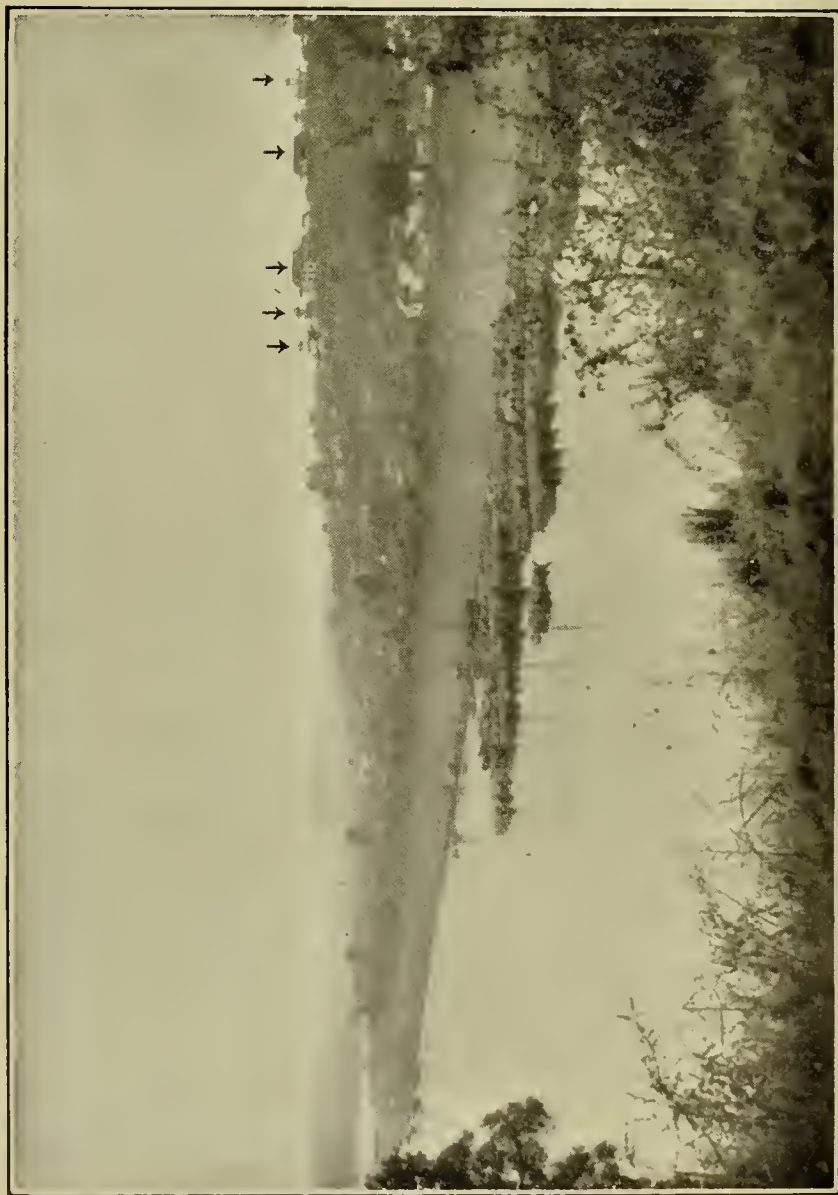
Today, geographically speaking, we understand China as that part of Asia which lies between 53 and 16 north latitude, proceeding from north to south, and going from west to east, the whole region extending between 74 and 134 longitude east from Greenwich. Within these boundaries the most important region is called China Proper, and comprises the eighteen Provinces. In addition, there are Manchuria, Mongolia, Thibet, and Turkestan. This is large territory. China Proper comprises 1,532,420 square miles; Manchuria, 363,610; Mongolia, 1,367,600; Thibet, 463,200; Turkestan, 550,340; making a total of 4,277,170 square miles. The area of China, then, is equal to about one-twelfth of the total territory of the whole earth, while it occupies nearly one-fourth of the whole continent of Asia. It is larger than all Europe, and is nearly equal to half of the vast continent of North America, being much larger than the United States. Its border line measures considerably more than half the circumference of the earth. Some 4,000 miles are coast line, some 6,000 border on Russian territory, 4,800 miles touch British possessions, 400 miles look in upon French rule, and another stretch of probably 800 miles may not be well defined. From the mere standpoint of extent of territory China may well command the thoughtful consideration of political economists interested in the welfare of the human race. This part of the earth is bound to become the birthplace of new ideas that must most profoundly affect all other lands.

Interesting as the geology and geography of China are, vast as the area of this country is, there is an infinitely



A VIEW OF YOCHOW CITY





A VIEW OF SHENCHOWFU  
(The Arrows point to our Mission Buildings)

greater study to be found in the people than in the land itself. The scope of this little book does not allow a minute investigation of the teeming population. Some of the chief characteristics may incidentally be touched upon as we proceed with the narrative.

The most recently accepted census of the population published by the Chinese Government gives a total of 426,000,000. The student asks: "What of these millions?" And we ourselves, without the claim to any insight of special wisdom, continually wonder what their future will be. In these millions the merchants of the nations see one of the largest and most promising markets in the world. The international financiers, with the dollar mark plainly written over the interrogation point, discover a tempting opportunity for railroad, mining, manufacturing, and general commercial and banking enterprises. Alert statesmen and the thoughtful soldier point out grave political and military problems of stupendous magnitude. The missionary, not at all unmindful of the blessings of Christianity for the life that now is, thinks of, prays, and labors for the countless millions who are living and dying without a saving knowledge of the Father of us all and His Christ our Saviour.

We may ask: Whence came the Chinese? Who were they? We can only give here the Chinese traditions, according to which the Chinese came from the West. "When the race first entered the country they found it still covered with swamps, and gradually transformed it into agricultural land. They also dwelt temporarily in mountain caves, and waged constant war against

wild animals, such as the lion, rhinoceros, elephant, tiger, panther, bear, wolf, etc., all these being then more numerous than now. They came likewise into contact with a savage population, frequently hostile, with whom they had at times to dwell together, but were oftener compelled to fight. Several of these races are still extant in south and west China. Others seem to have been driven northwards and thence to America.

"The first Chinese were nomads, shepherds, and hunters, but settled down gradually and cultivated the soil. Covered at first with the skins of wild beasts, they learned later to weave cloth and make garments. Their food was meat, and afterwards grain was added when they became tillers of the soil. They early had a knowledge of copper and knew also how to work in wood. Shells, soon replaced by ingots of copper, were used for money. The people were always fond of noise, dancing, and music. To preserve a record of great events, they made knots on cords, and, later on, notches on sticks. Their writing first consisted of rude outlines. At their head was a chieftain, whom they considered as the medium between heaven and earth. Around him gathered the clans. The laws were very harsh, and parental authority reigned supreme in the family.

"Their religion recognized and honored a Supreme Lord. They paid great attention to natural phenomena, and tried thereby to ascertain the will of heaven. They feared the evil influence of genii. They did not bury the dead, but, wrapping them up in bundles of hay, they watched over them until decomposition set in."

The early historical dates of Chinese civilization are

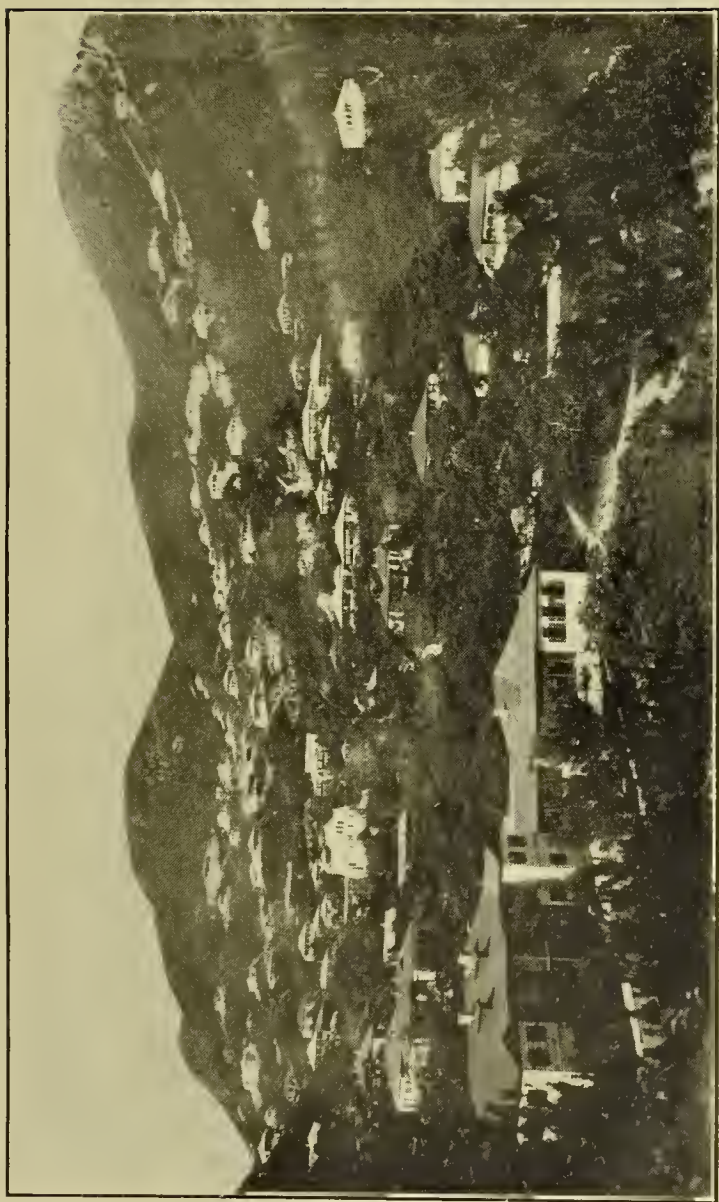


lost in fabled shadows of the past. The Chinese made astronomical observations two hundred years before the time of Abraham. They had good laws before Moses and the Ten Commandments, and worshipped one Supreme Ruler long before Israel developed monotheism. They were the first to make inland water ways, glue, gelatine, and gun-powder. They invented printing and movable type five hundred years before that art was known in Europe. They discovered the principle of the mariner's compass. And as for the arch, without which much of our modern architecture would be impossible, a young missionary showed his ignorance by asking a competent Chinese mason whether he could build an arch. They wore silk and lived in houses when our Germanic ancestors were half dressed in the undressed skins of wild animals and slept in the caves and hollow trees of northern Europe.

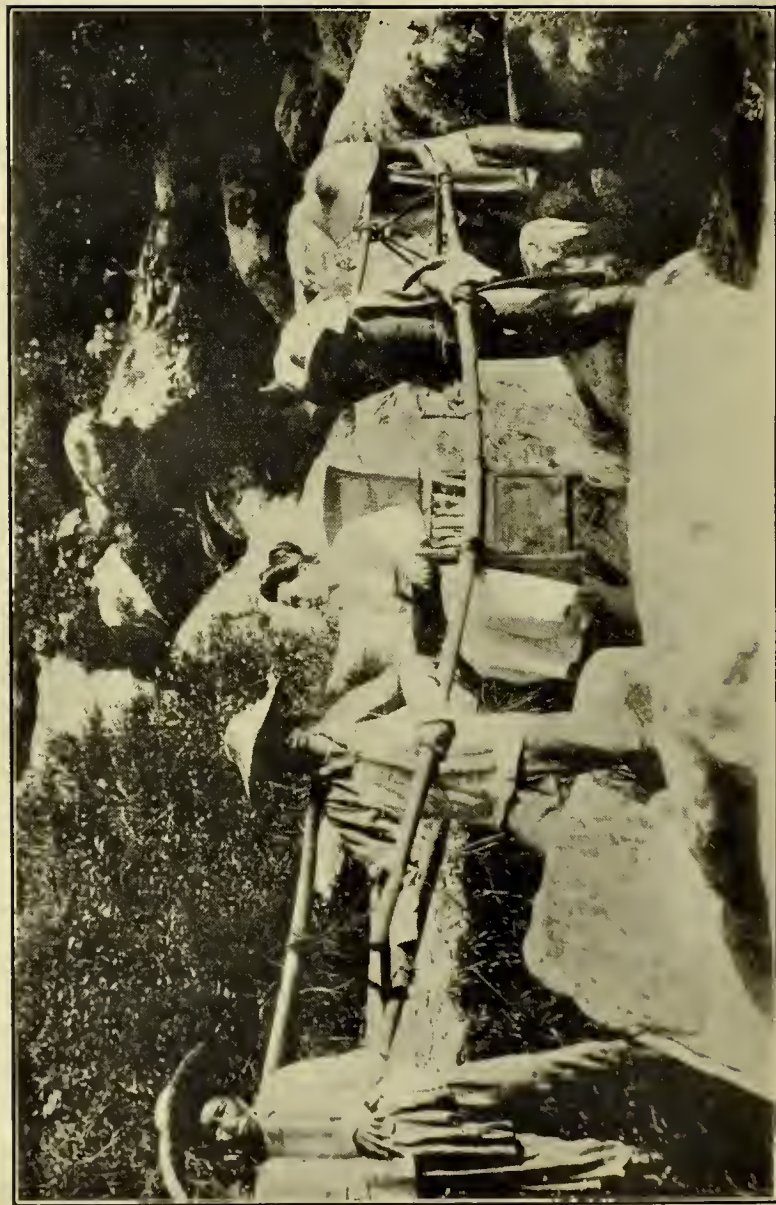
China long pursued her own course, doubling upon her tracks, not caring to seek any new path. More than sixty years ago, S. Wells Williams, LL.D., wrote: "Comprising within its limits every variety of soil and climate, and watered by large rivers, which serve not only to irrigate and drain it, but, by means of their size and the course of their tributaries, also affording unusual facilities for intercommunication, it produces within its own borders everything necessary for the comfort, support, and delight of its occupants, who have depended very slightly upon the assistance of other climes and nations for satisfying their own wants. Its civilization has been developed under its own institutions; its government has been modeled without know-

ledge of or reference to that of any other kingdom; its literature has borrowed nothing from the genius or research of the scholars of other lands; its language is unique in its symbols, its structure, and its antiquity; its inhabitants are remarkable for their industry, peacefulness, numbers, and peculiar habits. The examination of such a people, and so extensive a country, can hardly fail of being both instructive and entertaining, and if rightly pursued, lead to a stronger conviction of the need of the precepts and sanctions of the Bible to the highest development of every nation in its personal, social, and moral relations to this world, as well as to individual happiness in another. It is to be hoped, too, that at this date in the world's history, there are many more than formerly, who desire to learn the conditions and wants of others, not entirely for their own amusement and congratulation at their superior knowledge and advantages, but also to promote the well-being of their fellow-men and impart liberally of the gifts they themselves enjoy. Those who desire to do this, will find that few families of mankind are more worthy of their greatest efforts than those comprised within the limits of the Chinese Empire; while none stand in more need of the purifying, ennobling, and invigorating principles of our holy religion to develop and enforce their own theories of social improvement."

How soon and to what extent will China assimilate what we call western civilization? Economic problems of a serious character must be solved before an adequate answer can be given. It may be helpful to listen to a trained specialist, Prof. Ross.



VIEW OF KULING



RIDING BY SEDAN CHAIR IN CHINA



“The high capacity of the sons of Han is no guarantee that they are destined to play a brilliant part in the near future. Misunderstanding the true causes of our success, their naive intellectuals who have traveled or studied abroad often imagine that a wholesale adoption of western methods and institutions would almost at once lift their countrymen to the plane of wealth, power, and popular intelligence occupied by the leading peoples of the West. Now the fact is that, if by the waving of a wand all Chinese could be turned into eager progressives willing to borrow every good thing, it would still be long before the individual Chinese attained the efficiency, comfort, and social and political value of the West—European or American. For there is no doubt that the foundations of our advancement are more economic than we think, and that we attribute to our institutions much prosperity that is really due to the fewness of our people in relation to the economic opportunities. Conversely, much of the backwardness and misery in China that we charge to the shortcomings of its civilization and institutions is due simply to too many people trying to live from a given area.

“If this is so, it is idle to expect Chinese society to take on the general appearance of western society until there has occurred a far-reaching readjustment between population and opportunities. On the one hand, the Chinese will have to build railroads, open mines, sink petroleum wells, harness water-power, erect mills, adopt machinery, reforest their mountains, construct new irrigation works, introduce better breeds of domestic animals and plants, and apply science to the production of food. All this

economic leveling up to our plane, however, would not in the least improve the quality of Chinese life if the increase of population promptly took up all the slack, as it certainly would do under the present social regime. At the end of the process there would be nothing to show for it all but twice as many Chinese, no better, no wiser, no happier than before. It is equally necessary, therefore, for the Chinese to slacken their multiplication by dropping ancestor worship, dissolving the clan, educating girls, elevating woman, postponing marriage, introducing compulsory education, restricting child-labor, and otherwise individualizing the members of the family. All this will take time; and even if the Chinese should be so fortunate, as to experience a smooth continuous social development, unbroken by reaction, foreign domination, or civil convulsion, it will at best be a couple of lifetimes before the plane of existence of their common people will at all approximate that of the common people of America."

How soon and to what extent will the Chinese assimilate Christianity? China has entered upon a new political life. Modern education and social reform are also two new undertakings that will tax her strength and test her wisdom. Her conversion to the God of nations in this time of stress is not a thing to be lightly treated. At the same time the place and value of the individual must be determined. It seems to be true that China is setting her face towards the new day of progress. However, every student of history is well aware that not every step in human progress is turned toward God. Will China in her hour of need turn unto the living God?

There are not lacking signs of the times that she is searching deeper than ever for the real place to stand in her better efforts for her own uplift. He would be a bold man, indeed, who would dare to prophecy dark things only, but let us not forget the hard fight with sin everywhere today. We are not at all blind to the forces of sin all over the world, and China has not been a whit whiter for the long reign of idolatry throughout her borders. We believe in Him who came to save. We look for an early manifestation of saving grace among this people as among the best nations of the West; for all things are possible with God, the Life of Missions. The highest form of the religion of Christ will not be impossible to the Chinese as soon as they see sin as sin, and know where the real personal Saviour is to be sought—in Christ Jesus.

China, it is said by many, is looking to the western world for her models. There are those who believe that as goes the West so goes China. Will Christianity keep its grip on the West? Will Christianity continue to be the virile moral and spiritual force which it is today? Or will the West prove untrue to the Christ who has hitherto done so much for Europe and America? To our shame the Chinese already see that not all the nations that glitter are true Christian gold. Only what we are can we in the end essay to teach and preach by example. And, again, to our shame, some of our western countries are in danger of casting off their garments of light and stalking about in their spiritual nakedness. China herself has been unfilial towards her Father of ethical philosophy. If the western Church loses her best

ground, can we expect that Christianity will move forward to ultimate triumph in China? It is the glory of Christ that He can and does reveal Himself in ways that are not bound up with the errors or lapses of men and nations.

Man in his weakness learns to look beyond the creeds of men to a spiritual personal force, and God does not deny him the satisfaction of his soul. Many choice Chinese have themselves become sensible of the inferiority of their own culture, just as the ripest Christian more and more realizes how far short he has come of the glory of God. To such Chinese the Gospel of Christ presents itself clothed with power and prestige; for the Church of God is a living force in China. We see the Christ, the Son of the only true God, embodied in the lives of His own followers. Trained, consecrated men and women, both foreign and Chinese, equal in character and learning and in faith and in all the Christian graces to any body of Christian workers anywhere, are impressing the message of sin and salvation from sin through Christ upon the awakened conscience of a newly aroused people. In church and chapel, in the hospital and in the home, in educational and in literary work, in national and provincial missionary conferences, in the Continuation Committees, in the new generation of Christian Chinese men and women, and, last but not least, in the universal renewal of the life of prayer and oneness with God and with one another, do we find the basis for the faith that God is now calling and ordaining His elect spiritual Israel in China. The progress of the Church of Christ in China is such as to inspire every servant of

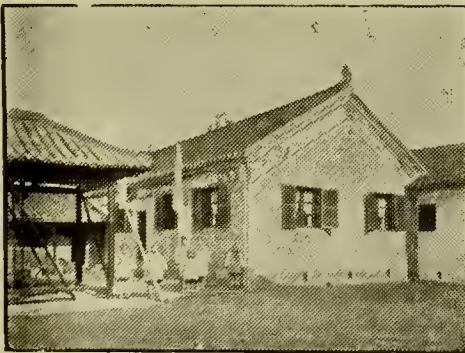




BOYS' SCHOOL, YOCHOW CITY



ORIGINAL CHINA MISSION HOUSE, YOCHOW CITY



GIRLS' SCHOOL, YOCHOW CITY



THE FRANTZ DISPENSARY, YOCHOW CITY



DRUG ROOM, FRANTZ DISPENSARY, YOCHOW CITY

the Lord with new faith and renewed courage, no matter what the fresh difficulties in the way may be. You need only compare the old order of ethical ideas in this land with those that have been filtering into the national consciousness to be assured that the Word of God cannot fail. The very brightness of the new light that is so rapidly rising over the spiritual horizon of China shows, not only the glory of the new day, but also the lurking forms of those enemies of the Lord who gather their forces in the lingering shadows. We believe that the day of China's redemption is drawing nigh; but we know at the same time that the hardest conflict is still before us. Our hope and our strength will be in the Unity of the Spirit, in nearness to our God, in the fullest organization and conservation of the Christian forces. That we are all *one in Christ* must be our watchword. China for Christ is the will of God.

## THE RELIGIONS OF CHINA

MANY works devote considerable space to "The Three Religions of China." Why not say "The Four Religions of China"? Asia has given the world two systems of monotheism. Little Israel in the far West and great China on the far eastern coast both maintained a monotheistic form of worship. Canaan was at first filled with idolatrous nations and then occupied by a monotheistic people. China is not known to have had an idol in primitive times; but the blight of idolatry fell upon her in later evil days and the day in many a nook was made garish with the gaudery of gilded images. Before Abraham left Chaldea the idea of God was common in China. The Chinese did not know God, it is true, as the Creator, but they recognized Him as supreme in providence, and without beginning or end. How, or at what time, this idea of God originated is not known. From the first authentic page of history it is so commonly used as to point to something already well established. Some scholars think that it is coeval with the existence of the people of China.

The Jewish system contains a finer ethical principle and a deeper spirituality than the Chinese. The keen sense of sin, the heart sorrow for sin, and the great joy of forgiveness of sin, so prominent in the Jewish monotheism, are all absent from the Chinese religion of the primitive days, and, in fact, of all other days.

The Chinese were familiar with the idea of one God,

the Supreme Ruler; but they came to worship a plurality of inferior deities of various grades subordinate to the Supreme God and acting as his servants. They were to the Chinese what the "saints" are to the Roman Catholics. However, these deities were not represented by images; because originally idols were specially denounced. A more comprehensive study will some day show us that not every form of spiritual religion known to us is sprung from the process of evolution from an original image worship.

As in the making of many books there is no end, so in the multiplication of the inferior deities there is no limit. Religious worship and invocation of living men were mixed up. Of the deification of living men an instance is mentioned in a book written as early as the fourth century before the Christian era. Frequent mention is made in Chinese Literature of temples erected for the worship of revered living men. In recent years a temple was built for the worship of a former viceroy, then still living. Worship the honored living; worship the worthy dead. Witness the temple dedicated in recent years to the spirit of Li Hung Chang. If you may worship the civil authorities, why not worship your parents, the highest authorities in social and family life? If a great ruler, whether absent in life or separated by death, continues to exercise authority and protection, why not believe still more implicitly that your ancestors everywhere and all the time control your destinies and protect you? The family ties with the dead are by no means broken. The revered dead of one's own family line continue to exercise their authority



and protection. Ancestors, then, are naturally the patron deities of the Chinese people, their household gods, affording protection against specters, and thus creating within the clan an atmosphere of felicity.

Ancestor worship commences immediately after decease. Our present purpose does not allow us to describe the various forms which it assumes. We need only say here that the worship of ancestors has been the very core of the religious and social life of the Chinese for thousands of years. It is for this reason that missionaries must appear to conservative Chinese as preachers of heresy of the blackest kind. Christianity meets at once the anathema of the zealots and votaries of ancestral worship. The religion of Jesus, in the minds of such, means revolution, enmity to the state, to society, and all social order. Abolish ancestral worship and you turn the world upside down. Filial piety, the first of virtues, is so bound up with this form of worship that the orthodox Chinese mind cannot conceive of a social order detached from the moss-covered monuments of dead ancestors; and dead men's bones are more to this type of soul than the living God.

The Confucian system was not original with Confucius. Filled with enthusiasm of a very high order by the study of the ancients, selecting and interpreting what seemed to him suitable for his purposes, and lamenting the degeneracy of his times, he became a reformer of the most pronounced type. He took the books of remote antiquity, sifted them, and impressed upon his wise selections the personality of one of the most remarkable teachers that the world has ever seen. He

breathed into that which he had handed down to succeeding ages a spirit of life in death or death in life that has bound the national mind as if with iron fetters not to be broken by any forces native to China. This system has extended with time and with the swelling multitudes of China, Korea, and Japan. Surer was his rule than that of Aristotle.

It was a philosophy, not a religion, at which Confucius aimed. He spake little concerning the gods and pointed less to God. "Treat the gods with respect. Keep them at a distance." He knew nothing of the love of God. He did not walk consciously with the Father. He never could say, "He that hath seen me hath seen the Father." Neither did he proclaim himself the "Resurrection and the Life"; for, said he, "We know not life, how can we know death?" However, the teachings of Confucius gave authority and prevalence to many idolatrous usages which were only partially current before his day.

Confucius had at heart good government. In his vocation as reformer he at first thought he could attain the noble end of his teachings by obtaining civil office and setting an example of good government. The sequel showed that the Chinese then cared really as little for good object lessons as they have in more recent times. When he was premier of his native state of Lu, it is said, public morals were for a short time practically perfect. The most precious articles could be exposed in the streets without being stolen, and shepherds no longer filled their sheep with water before leading them to market. Thus the little kingdom of

Lu grew in virtue and prosperity, but the young and amorous Prince of Lu yielded to the temptation of the Prince of a rival state in the gift of a band of beautiful girls who were skilled in music and dancing. Confucius lost his influence over his fallen and depraved Lord. Absolving himself of all responsibility in the matter, disappointed, sad, and disgusted, he withdrew into private life. Afterwards as the teacher of thousands of promising young men, he won for himself the proud title of "unsceptered king," whose intellectual sway has been felt by more minds than have ever come under any other rule by thought.

Confucius was fortunate in the wisdom of brevity. For the frame-work of the social order he taught the five relations of sovereign and subject, father and son, husband and wife, brother and brother, friend and friend, upon which hang all the Chinese law and all the Chinese prophets, the whole duty of man. The five cardinal virtues necessary to the well-being of society are benevolence, justice, order, prudence, and fidelity. The axiomatic dogmatism of Confucius fixed the unreasoning habit of the Chinese mind, which is now so much excited, more than alert, we should say. The secret of good government, ancestral worship, and filial piety were defined once for all. There was no incentive for the further pursuit of truth. Expediency, not absolute truth or virtue, is the goal of his system. He neither knew nor sought the Spirit of Truth whereby a man is made free. He ignored both the immortality of the soul and the personal existence of God, both of which doctrines were commonly received in his day. Thus he



bequeathed to China a growing atheism and a deepening indifference to the better issues of life.

Taoism is purely Chinese. The Taoists derive their name from the word *tao*, which is used to translate *word* in the Chinese version of the Gospel of St. John. Their founder was Li Erh, commonly known as Lao-tsu, a title of respect, equivalent to "the Old Master" or "the Venerable Philosopher." The characters may also be translated "Old Son"; and there is a popular fancy that the Teacher was so called, because his mother did not give birth to him until she had carried him in her womb seventy-two years, or, according to some accounts, eighty-one years. Lao-tsu lived in the sixth century, B. C., and was contemporary with, but older than, Confucius. He seems to have possessed a mind above the ordinary and to have gained insight into several sublime truths; but his system is sadly mixed with the degeneracy of his followers.

This great teacher formulated his doctrines in a little book of five thousand words, known as *The Rule of Reason and Virtue*. In some of its teachings we find doctrine of the highest character; but so illogical are its sentences and paragraphs that their interpretation is both difficult and the subject of much controversy among the specialists.

Modern Taoism has nothing to do with the original founder or with *The Rule of Reason and Virtue*. The Taoist sect of the present day is materialistic. Nearly all the gods that the Chinese believe preside over their material interests originated in this school. The god of rain, the god of fire, the god of medicine, the god of

agriculture, and the gods of the kitchen, are the chief ones of this class. The Taoist priests claim the monopoly of the superstitious arts of geomancy and of all power against evil spirits. Their functions are demon expulsion and devil worship.

It has been pointed out that pure Taoism claims this merit in the human race, that it has endowed East Asia with ideals about a future life of bliss, made possible by a first life of virtue and self-abnegation.

The effect of the later forms of Taoism is to bring the living Chinese into bondage to demons and to the innumerable spirits of the dead. The sad superstitions arising from Taoism are endless, and every superstition may become the hotbed of the wildest and most uncontrollable excitement. The frequent anti-foreign riots, the entire Boxer movement, and that stubborn form of ignorance which is so hostile to innovations of any kind whatsoever, are all mixed up with the perilous elements of a fanatic faith in genii, fairies, magic pills, powders, and charms.

Magic is the central secret of power exercised by the Taoist religion. It runs through all the most extensive ritualism and ceremonial like a fiery serpent. Whenever calamities are to be averted or felicity established, a temporary altar is erected by the priests. The gods are called down by means of charms through flowers, incense burners, sacrificial food and drink. This magical cult is exercised in the temples which the Chinese have erected everywhere by hundreds and thousands throughout the land. Myriads of temples, shrines, and images characterize China as the most



WORKERS AT Y'CHOW CITY IN 1909



WORKERS AT YOCHOW CITY IN 1910



WORKERS AT SHENCHOWFU IN 1910



idolatrous country in the world, it is held by scholars. At the same time China is the principal nation for fetichism. This idolatry embraces the lowest worship of animals and trees.

Buddhism was introduced into China by the Emperor Ming Ti in the year 66 A. D., and from the first it is said to have made remarkable progress. Teachers and sacred books from India gave a great impulse to the movement. "The government invited Buddhist missionaries from India to teach Buddhism, to translate sacred books, to build temples, to cast immense idols, and to paint pictures of Buddha on the doors of the homes of the people. The emperors of these dynasties visited the temples and preached the law themselves, sending to India for more sacred books, so that in the Sui dynasty the Buddhist books were from ten to a hundred times more numerous than the Confucian books."

It is generally conceded that Chinese Buddhism is no longer the Buddhism of its founder. After some centuries of growth and prosperity a strong persecution arose from the Confucian side, reducing it in course of time to the pitiable state in which we know it at the present day. Eventually Confucian and Taoist doctrines affected its form, so that the Buddhism of today bears but faint resemblance to the teachings of the Indian missionaries who had so eagerly preached a nobler religion than mere Chinese Buddhism. In sundry places local superstitions, working upon a creed changed and still to change, induced further decadence. Chinese Buddhism is waning. Japanese Buddhist priests have been trying to bring about its revival and

restoration, but their efforts toward its rehabilitation have been almost fruitless.

The essential doctrines of Buddhism are the vanity of things material, the supreme importance of charity, and the certainty of rewards and punishments by means of the transmigration of souls. The basic principle of Buddhism is the order of the world which it calls dharma or law. The great aim of this religion is to uplift the whole of mankind to certain states of salvation, to open the way to much higher sanctity, which means entrance into Nirvana, or total absorption by the universe.

"To adapt itself to the comprehension of the masses, Buddhism has personified its abstract conceptions and converted them into divinities; while, to pave the way for its introduction, it readily embraces the gods and heroes of each country in its comprehensive pantheon.

"In China the Nirvana was found to be too subtle an idea for popular contemplation, and, in order to furnish the people with a more attractive object of worship than an unconscious deity, the Buddhists brought forward a goddess of Mercy, whose special merit was that, having reached the verge of Nirvana, she declined to enter, preferring to remain where she could hear the cries and succor the calamities of those who were struggling with the manifold evils of a world of change. She is called the Merciful Hearer of the Prayers of Men.

"This winning attribute meets a want of humanity, and makes her a favorite among the votaries of the faith. While the Three Buddhas hold a more prominent position in the temple, she occupies the first place in the hearts of the worshippers. Temples of a secondary

class are often devoted especially to her; and in the greater ones she almost always finds a shrine or corner where she is represented with a thousand hands ready to succor human suffering, or holding in her arms a beautiful infant, ready to confer the blessing of offspring on her faithful worshippers,—in this last attribute resembling the favorite object of worship in papal countries. From which, indeed, there is reason to believe she was derived."

Strange to say, in the Chinese records down to the twelfth century this goddess is represented as a man. Then the divinity underwent a change, and is now generally regarded as a goddess. Does not this bear a tender tribute to womankind? The quality of Mercy is fundamentally a feminine attribute. This to the credit of Chinese theology. Buddhist temples are numerous; but many temples and shrines are decaying. Buddhist monks and priests are usually recruited from the poorest and most ignorant classes. They nearly always deserve the ill repute that attaches to their office. Their chief business seems to be to perpetuate the ignorance with which they are credited. They are addicted to idleness, gambling, opium-smoking, and vice. They have been designated as social vampires who add nothing to China's weal, but suck her best life-blood. Of the nuns the Chinese themselves say:

"Ten Buddhist nuns, and nine are bad;  
The odd one left is doubtless mad."

The degrading forms of worship, the paralyzing fears and superstitions and the other defects of Buddhism,



are soon obvious to the thinking Chinese, when the pure Gospel is presented to them; but to accept Christ is given them only by the grace of God. The great difficulty with them is the sad fact that their old religion has taken away from them the blessed reality of life. To them the universe is a vacuum, and emptiness the highest object of contemplation. There is no longing after God inculcated by Buddhism. It could not be otherwise. Prayer for them is by no means what Christ showed it to be by precept and by example. There is no sense, much less any comprehension of sin.

It is life more abundantly that the Chinese need, for Buddhism dries up the sources of life. For growth in grace and in the knowledge of God take away from them the doctrine which wraps the soul in the grave clothes of Nirvana. Show them all the fulness of God and man redeemed after His likeness, and let Buddhism no longer convert every Chinese into a spiritual mummy. Show the Chinese what God is and what He wants man to be and Buddhism will fade with the shadows of China's long spiritual night. The day cometh and is come when Christ *is* the light of the world, the light of Asia, the light of China. Therefore, to the millions of China let us declare anew the blessed promise that shapes our highest ends,—“What eye hath not seen, nor ear heard, neither hath entered the heart of man to conceive, God hath laid up for them that love Him.” Let us teach them to forget the weakness and failure of their temples and their systems and to reach forth unto the things of the Father who giveth to him that seeketh and asketh. Do we want the Chinese to forsake their religions?

Then we must do infinitely more than teach and preach or heal. We must so *live* that our very presence in China will speak of Him who in the love which He beareth to the Chinese hath sent us. Our personal religion must be a genuine witness of Christ. The Spirit who worketh in us must be real, lest we lead this people into a second Nirvana worse than the first. We must show them how to realize the promise of the Father in their own lives. Nothing short of that will answer. Of such is the practical religion of all the sons of God. It is life, it is the living God, it is God in the lives of men and women,—it is all this that the Chinese need. Let us give nothing that will remind them of the metaphysics of the old order. They have had enough of the curse and the emptiness of the teachings of men. Give them the simple Gospel of Jesus Christ, who is the Way, the Truth, and the Life. He will declare Himself in the ways and work of men and women after His own heart. Remember that the greatest gifts to the world have always been by means of personalities, the first of whom is Jesus of Nazareth.

## BEGINNINGS

WHO first in our denomination conceived the idea that our Board of Foreign Missions should open new work in China is not known to the present writer. No doubt many a praying soul in uttering its petitions for the salvation of the world, would, now and then, carry the name of China to God. That there were unseen spiritual forces at work in the earnest desire for the Kingdom of God to be consummated is an idea not difficult to entertain; vital forces that must ultimately result in express personal purpose to join those already at work in China. For instance, early in 1895, when I had just recently returned on furlough from Japan, the Board of Foreign Missions, Reformed Church in the United States, held a meeting in Reading, Pennsylvania, to which I was invited. It came as a surprise to me to hear the Secretary of the Board read a letter of application from one of our well-known ministers and his wife for appointment to China. The Board was then not in a position to commission anyone. Already a few of our choice young people had gone to China under other Boards, and in the few years following this meeting in Reading a few more were thus commissioned. This evidence of consecration to the cause of Christ in the Far East had its influence in keeping this land before our Church.

At the meeting of General Synod, convened in Dayton, Ohio, in May, 1896, the project of starting a Mis-

sion in China was discussed and the majority voted in the affirmative. The Committee on Missions asked me whether I would be willing to go to China and open a Mission. As the question came to me so suddenly, I could not answer. The Secretary of the Board, overhearing the question, promptly said, "Of course not." Little did I think then, that there was a divine prompting in those words addressed to me by that Committee.

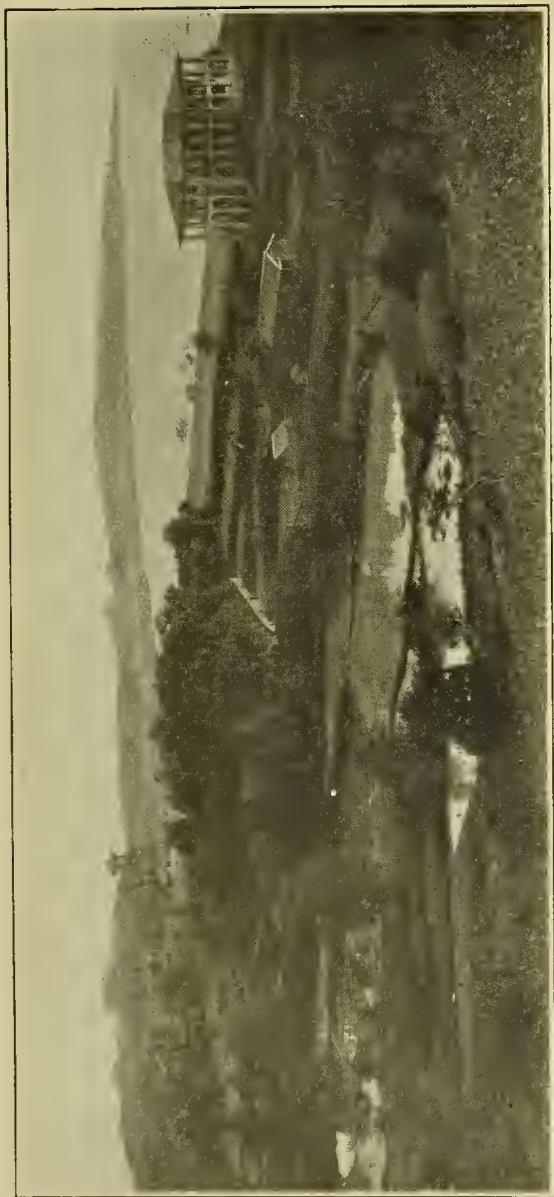
No doubt, the Lord was preparing the hearts of our church members at the same time. After my return to Japan, the matter as pertaining to our Father's Kingdom was more or less kept alive in my breast. As far as my memory reaches there was not much enthusiasm at home in reference to the starting of a Mission in China at that time; for no one seemed called to agitate such an undertaking.

Not a few Christians have learned how the Master of the harvest compels laborers through illness to look upon the field as He has bid them do and thus experience what His will really is. Asthma, which was then a malady of some years' standing in my case, at last began to incapacitate me more and more for consecutive work; and finally the Japan Mission of the Reformed Church in the United States kindly made arrangements for a vacation of three months in the spring of 1898. I immediately started for China. As in the case of others, a change of climate proved exceedingly beneficial. Free from his physical disability, the traveler began to gather information on the country to which he had come as an invalid. He visited Shanghai, Nanking, Kiukiang, and Hankow. In all these missionary cen-

ters the leading missionaries were interviewed and in this way valuable material was collected. Day by day the claims of China weighed upon his mind and entered his heart, until he felt the burden of his own prayers well nigh crushing him to the ground. Before his arrival at Hankow, peace, the peace that passeth understanding, was obtained and after that blessed experience there could be no longer any doubt about the will of God. Without further hesitation or mental reservation whatsoever, he surrendered absolutely to the unmistakable call of his Lord. In those hours God revealed His deep love for His servant in that He gave him grace to give up the beloved work in Japan and upbraided not.

Let no one think it was an easy decision carelessly made. Given the beautiful Land of the Rising Sun with all its experiences and associations on the one hand, and the Middle Kingdom, so physically repulsive and so untried and unknown at that time, on the other, and it is clear today how far the help of God was freely given to His servant in the gravest crisis of his life. It seemed then as if he were asked to sacrifice his spiritual sons of Japan and that he must not waver or swerve from that command. Jehovah has been faithful to His promises. We do not read that Abraham ever regretted unquestioning obedience to his call to offer up Isaac. Every act of implicit obedience is a step nearer to God. "I love to do Thy will, and serve."

After the surrender described above, the subject of Divine grace began a series of eighteen long letters on what he had observed of the missionary situation in



VIEW OF LAKESIDE SCHOOLS FROM TUNGTING LAKE





VIEW OF SCHOOL BUILDINGS AND RESIDENCE AT LAKESIDE

China. Under God those letters had their influence among the earnest people at home. They were the first sustained effort towards the opening of our new work, and the request to be appointed to China was granted the latter part of the year 1899. On the twenty-eighth of October, 1899, I left Sendai, the scene of many happy days in the service of those I loved.

Here I beg to quote from a letter written when the impressions of sad farewells were still fresh on heart and mind. "These years in Japan have been full of blessing, toil, and love. Sendai holds much that is dear to my heart. It has been a hard fight, it is a stern conflict even now, to hold myself true to the lines of duty toward China. You will never know, you will never be able to appreciate, what this change involves for me. The Lord calls and I dare not delay. The sympathy and the helpfulness of the members of our Japan Mission, of the missionary community of Sendai, and of other missionary friends throughout Japan, as well as of our Japanese Christian brethren, have been an unfailing source of strength. Without this touch of heart to heart and soul to soul, I fear I should have fallen by the way-side long before reaching the shores of China. I can never forget the last prayer-meeting of the Sendai missionary community that I attended just two days before I started. There were seven denominations represented; and yet their prayers and their expressions of love, yes, plain avowals of love and sympathy, were undivided; and they were one as Christ would have them be one. To respond to them was the hardest task of my life. Oh! the depth of Christian

brotherhood. When shall the whole world be thus bound together?

“Of the farewell meeting in the Tohoku Gakuin, I presume others will write. You will, however, allow one reference here. The student who spoke as the representative of the theological classes gave this serious charge: ‘Go fight the enemies of the Lord. We send you forth to the battle of our God, as a bride buckles the sword on her young hero husband and sends him on to the war. Be strong and fight the enemies of the Lord.’ It was a pleasure to have Japanese friends, evangelists, and former students meet me at the stations along the railroad, to say farewell and speak a kindly word of cheer and sympathy. The meeting at Kanda Church, Tokyo, was an exceedingly helpful one. My first two Japanese friends, Rev. M. Oshikawa and Rev. K. Yoshida, were there; so also was Rev. H. Shimanuki, my first pupil in Japan. At the Kanda meeting it was said that as I had always identified myself with the Japanese in Christian purpose and sympathy, I was, therefore, also representing the Japanese Church as missionary to China. A collection of more than two Yen was given me for a chapel in China. Upon receiving this I simply broke down. The last sight of Japan, as we sailed away from Nagasaki and headed for Shanghai, brought a deep pang of pain. As I turned my watch back one hour to adjust it to local time I thought this, ‘Thus I turn back my course of life fourteen years and start again at the beginning of things.’”

November 15, 1899, is a date which will, in the nature of the case, long remain fixed in the memory of the new

China missionary as the day of his arrival at Hankow. He had met a few missionaries when he first visited that city, and was, therefore, not an entire stranger. He carried also a letter of introduction to the Hon. A. Segawa, Consul for Japan in Hankow. A Methodist missionary lady of Sendai and the Methodist pastor of Sendai had kindly given me a testimonial to this Christian gentleman. He not only received me as a brother in Christ, but he also gave me his Chinese servant for two days to help in the search for a house, and paid all our expenses in going about, amounting to several dollars. This personal gift and kindness I gratefully accepted as an additional Japanese contribution to our new work.

Finally the six days' search for a house ended in a little house in Hanyang, belonging to the Wesleyan Mission. The Rev. William A. Cornaby and wife, of the Wesleyan Mission, entertained me for nearly four days and gave much assistance in the preparation of that little home. Many were the favors received at the kind hands of Mr. and Mrs. Cornaby, and the lonely hours of the first few months were made bright by the genial sunshine of their hospitality.

Now came the inevitable struggle with the Chinese language. This is not the place for a disquisition on the difficulties of a language like the Chinese. With system and the grace of application any man of average mind can gain at least a working knowledge of Chinese, some sooner, some later. Careful training of the ear is one of the first things to receive attention when you apply yourself to the acquisition of a living language.

The ear of the little child is the door nature has provided to enter the language of the family and of society. A common mistake made by the adult in studying a new language is to rely too much upon the book set before him. If we could all be little children, and simply use the ear and cultivate our powers of imitation in the reproduction of the sounds we hear, our progress would be both quicker and surer; and our attainments would be more accurate and natural. A very fluent speaker of Japanese, who was once asked in my hearing how he had acquired his great proficiency in the use of the language, replied, "Hearing, I learned. At first I never used any books whatsoever." Some students again commit the grave error of trying to understand the philosophy of every linguistic step they take. The child will here once more afford us an example of simple helpfulness. He does not question every new sound which he hears, but repeats, imitates, and does not reason why. The child takes its language lessons on faith. For the new missionary, linguistic faith may be as valuable a spiritual asset as the faith by which he lives his life with God. He has vowed to serve his Master through the medium of a strange tongue. Pride of intellect will not help him any. Must he not become as a little child in his linguistic service as well as in his entrance into the Kingdom of Heaven? Humility becometh the student when he attempts a living language; for pride leadeth to humiliation. Be as a little child in faith, and hear and imitate; be a giant in endurance; practice early, practice late; mingle with all classes and conditions of men; exercise a disciplined in-



telligence in the care of your physical powers; do not eat too much; watch your habits, lest you fall into the pace of the East; guard your time as more precious than the fabled gems of Persia; and with grace and grit you will master the Chinese language,—if you live long enough. The language you must have if you wish to do your best. Then learn it.

In a letter, January 12, 1900, occur the words: "I have now been in China two months. Before I left Japan the asthma was troubling me again. So it was deemed best by our Mission, my family, and myself, that I should start for China at once. Since I left Japan, I have had nothing but the very best health. Never have I felt in better form than I do now. I am able to work at my linguistic tasks early and late, study like a true German, eat with full relish, and sleep like a perfectly normal child. When I think how I used to suffer during many of the past winters in Sendai and now of my new lease of health, I feel like shouting for joy and gratitude."

The following March a joyous trip was made to Shanghai, to meet Rev. Fred Cromer, who was sent by the Grace Reformed congregation of Columbiana, Ohio, to be the second member of our little band in China. Brother Cromer addressed himself with hope and courage to the acquisition of the Chinese language, but his eyes soon showed signs of annoying weakness. They could not stand the strain of constant and close application to the Chinese characters; and Mr. Cromer recognized from the beginning the importance of mastering these characters. It was a deep disappointment to



the young man when he realized the infirmity that stood in the way of his cherished studies. The fervent faith which he showed greatly encouraged his companion. There were helpful conferences held between us; and I have never ceased being grateful for his presence on the field, short as it was.

The latter part of April we paid our first visit to Yochow City. That trip was a novel experience for both Mr. Cromer and myself. We soon learned that not all is gold that glitters in the literary romance of a trip on a houseboat.

Here again the scrap book of old letters will shed some light. "The first Sunday of our trip we stopped at a place called Peh-lu-si. We walked through an edge of the town, and passed on to the top of a hill near by. A crowd of men, women, and children gathered around us. They were friendly enough at first; but as soon as we showed our backs to return to the boat they began to revile us. Presently mud and stones were thrown at us. I was struck on the right leg and on both shoulders. The nearer we got to the boat, the larger and noisier grew the rabble. Occasionally a voice would be lifted up, shouting, 'Kill the foreign devils.' After we reached our boat, they continued to annoy us for a short time. Finally an official came upon the scene and scattered the crowd."

As to Yochow, to see the place was to be convinced that it was a good point at which to begin a work and expand from it as the Master of the harvest might lead afterwards. Dr. Muirhead told me when I first met him in Shanghai, "If you go into Hunan, I say in the

name of God, go; and I congratulate your Church if she starts in that needy and hostile province; and Dr. John and others in central China will tell you that Yochow is practically open."

May 13, 1900, we wrote an appeal in which Mr. Cromer and I said, "A few days ago we returned from our first trip to Yochow, Hunan. This city is beautifully situated at the mouth of the largest lake in China, Lake Tungting. It will make a convenient base for our future missionary operations in Hunan. Unless providentially guided elsewhere, we hope to begin our work for Hunan by opening a chapel in Yochow. To do this, we shall need money. It is not wise to rent a place and be subjected to any sudden change of mind on the part of a Chinese landlord, who, under the threats of parties hostile to us, might suddenly turn us out at an unseemly hour." This was the first voice from our long and dense wilderness of needs, crying for help. Where is the man who has said in his heart that it must be the last call? The end is not yet, and bold is he that will say that there ever will be an end of importunate calling on both God and man for the men and the means required to develop work in all parts of our field.

When we were in Yochow, the question of buying property came before us. The two members of the London Mission then resident in that city and their native pastor very kindly helped us in our negotiations; but as the Chinese asked unreasonable prices, it was considered best to postpone our purchase. The perplexing question then arose, Where can I find a home

for my family so eagerly waiting to join me in China? The little house occupied by Brother Cromer and me, without any yard, and with its surroundings of indescribable filth and odors, would be out of the question. Must my family then remain another year in Japan? That I could not think of at all. What was to be done? Some missionary friend then suggested Kuling. Mr. Cromer and I went to Kuling and came away with the legal personal right to a good house and a large lot. Of the advantages of a summer resort like Kuling there can be no doubt. After enjoying the benefits of the place for several years, an enthusiastic supporter of the enterprise said: "The torrid heat of the summer in the great valley of the mighty river exceeds in malignity that of almost any other part of China, and necessitates some place of refuge to which the exhausted diplomat, merchant, or missionary may repair. Nature seems to provide antidotes to its own poisons and in this case has set down lofty and cooling mountains beside the scorching plains. Kuling has put an entirely new phase upon missionary work in central China and along the Yangste. Wonderful are the cures that have been already wrought by a change as if by magic. It is safe to say that Kuling has saved scores of lives to the work. Failing health has been restored and some who would have otherwise been compelled to return home have now found it possible to remain on the field. Not only missionaries, but also the lay community, have discovered the benefits of this resort and have availed themselves largely of its advantages. We have every reason to be thankful to God for His providential open-

ing of the way by which this place was secured to His servants' use in central China."

While we were engaged in the study of Chinese, in determining our final base of operations, and in securing a home for my family, dark clouds gathered on the political horizon of China. We were not in a position to appreciate fully what the distant flashes of lightning and the approaching rolls of thunder might mean. Was there a great storm coming? Different students answered each according to his own prognostications of the political weather. Our plans were laid as if all were fair weather in China. We agreed to go to Japan, spend the summer there, take a teacher with us, and study Chinese during vacation at Hanabuchi, near Sendai, and then in the fall remove my family to Kuling as their home until such time as we should be able to settle permanently in Yochow.

When we left for Japan, things did look uncertain in Hankow, but it was not until we reached Nagasaki that we heard all about the great Boxer Uprising in North China. Some inventive genius in the American journalistic fraternity gave me free advertisement by printing my photograph with this line underneath, "The Reformed missionary who made his miraculous escape from Hankow, China." Let us rejoice that Mr. Journalist did not write worse things and give the missionary the publicity of "An escaped lunatic." The fact is that neither Mr. Cromer nor I had any reason for alarm at all. Our plan had been made without reference to any political matters whatsoever.

The exigencies of the Boxer uprising kept us in Japan

until February, 1901. The summer months were spent at Hanabuchi, the resort near Sendai, where we continued our study of the Chinese language and literature, under the instruction of my teacher, a Mohammedan. In the fall Mr. Cromer, myself, and family removed to Kamakura. Here we studied Chinese, watched affairs in China as best we could, wrote appeals for more missionaries to join us in China, wrote a few tracts on the subject of Missions in the Middle Kingdom, edited a paper devoted to the interests of our new Mission, and in every other possible way endeavored to increase our efficiency for the work.

After months of patient waiting on the Lord for indications of His leading, we left Kamakura on February 19, 1901, and arrived at Kuling the first week of March. As soon as Mrs. Hoy and the five children were comfortably settled in our Kuling house, Mr. Cromer and I hastened on to Yochow. On our arrival there, we were entertained five days by Rev. and Mrs. A. L. Gregg, of the London Mission. Their Chinese evangelist spent much time in helping us to rent a house and to get our little home in order. Were we to describe minutely everything connected with that house and with our effort to get it clean, it would be necessary to give you an ugly picture of filth, and, of course, the odors could not be put on paper. Dr. John, the great missionary of the London Mission, called there once, and said, "You must not put your wife and children in such a place as this." We lived right among the Chinese and soon learned what a Christless community means. It was a poor home, and yet in that house we made the

real beginning of our work in the second land of my adoption, and fond recollections somehow cast a spell over the place, which life and work in more suitable environment cannot break. The place marks a starting point, and therein lies its value for me.

Humble and inadequate as our first home in Yochow was, it might have been for us a palace of hope and endeavor had not Brother Cromer's affliction now cast a shadow over our work. The young man suffered great pain in his eyes and as a prevention of further serious trouble it was thought best that he should desist from all study. The disease grew worse and during the fall of 1901 he resigned from the service of our Board. In November, 1901, Rev. Fred Cromer left Yochow on his way home to the United States of America. I went with him as far as to Kuling. My family then removed to Yochow, arriving there two days before Christmas, 1901.

At the time Mr. Cromer left us, a letter contained the following sentences: "He is a choice, strong, consecrated young man; and many missionaries in Japan and China have learned to love and respect him. His influence among children is especially marked; and the missionary community at Kuling, last summer, selected him to conduct the Sunday School. As a preacher, frank and fearless, strongly and simply biblical, he made a deep impression. He hits hard, but it is ever in the fear and love of God. His presence in China has done us all much good. It was hard for us to part with him." Our little lad, who had preceded us to the Mansions prepared by Jesus according to His promise, was very fond



of Brother Cromer; and many a conversation did the two hold on themes spiritual. Oh! the lights and shadows of missionary life! The human heart can beat as tenderly on the mission field as at home. Light is as bright here as at home; and shadows fall as heavily on the sensitive spirit here as at home. Some seem to think that the missionary must return to native land in order to enjoy the deeper spiritual life; and there are not lacking those who, therefore, pity us on account of our spiritual deprivations. Be not deceived. The sweet and the bitter, just enough of both for the tried soul, are ours too on the field. And I know that the Holy Spirit is no respecter of places.



RECITATION HALL, LAKESIDE SCHOOLS



HOFFMAN HALL DORMITORY, LAKESIDE SCHOOLS  
The gift of George W. and Agnes Hoffman, Gettysburg, Pa.



CHAPEL AT LAKESIDE, YOCHOW CITY



EVANGELIST MA AND HIS FAMILY, YOCHOW CITY

## CLEAVAGE

THE work now took more definite form. By the end of 1901 we were settled in our Chinese home. Letters were written to set forth the work along the lines upon which our Japan Mission was established, with the addition of medical work. Earnest appeals were made for more missionaries and for funds for a chapel and a Mission residence. These objects became the burden of our family prayers, as well as of our private devotions. At every step God was taken into account, and at no juncture was reliance placed on the mere arm of man. The work was the Lord's; He would lead; He would provide. Most unexpectedly the London Mission property in Yochow City was offered to us at cost prices. The affair was referred to the Board at home, and in due time the permission to buy came by cable. This transaction taught us a valuable lesson of faith. How promptly the Father answered our prayers. On April 1st, 1902, we came into possession of our first Mission property in China. Now, with a local habitation and a name, we felt that the Lord had indeed led us across the Jordan of our initial difficulties into the promised land of the new endeavor in China. A letter of April 5th, 1902, describes the situation: "The London Mission on withdrawing from this place left us one Christian and several seekers. This little band and the men and women whom we have gradually gathered around us make a circle whose names and

souls are daily becoming more dear to us. We meet every evening in the chapel for regular services and instruction, and the attendance has never been less than twenty, while occasionally it has been over fifty. Our special services on Good Friday and Easter were well attended. It is a great joy to stand before this people and tell them the simple story of God, the Father, and His love in the gift of His Son. The short phrases and sentences of the Chinese language lend a peculiar pleasure to preaching. Perhaps you will bear with me when I tell you that there is a new feeling in my heart on being called pastor. Our Chinese friends always speak of me as Muh-si, pastor. Pray that this little word be carried out in all reality. Now let me give a few facts to show you how God is leading in His work. 1. We have a Mission property in Yochow City. 2. We have the beginning of a Church. 3. A Girls' School is started. 4. A Boys' School is under way. 5. A Sunday School is conducted. 6. We hold services daily. 7. We have one Bible woman. 8. We have one theological student. 9. There are three Christians associated with us. 10. The sale of Scriptures and tracts continues to be good. 11. The reading room is doing good. All these activities help to scatter the seed."

To live over again the days of bookselling on the streets of Yochow, let me go forth with a supply of tracts and books. As I pass through the front gate, a little boy across the way urges his grandmother to buy a book. The old lady smiles and bows and invites me to step in and sit down. Presently a coolie comes in with two baskets of coal. This smiling woman now



turns cross and scolds at the top of her voice. I examine the coal and discover the cause of her anger. The coal has been watered. She does not intend to pay for several pounds of water mixed up with the softer kinds of coal. Here is at once a Chinese characteristic. It seems as if every Chinese were bent upon cheating his fellows. Some time ago I told my teacher how I had been cheated, and lamented the efforts of so many Chinese to get the better of us foreigners. He thereupon entered upon a long explanation as to how they, the Chinese themselves, must be on their guard. He said that he could not send his own children to buy at a stand even though he might be well acquainted with those who sell. The next door neighbor would not hesitate to outdo him in a bargain. The peculiar conscience of the baser sort of Chinese merchant makes him feel very uncomfortable at night, if during the day he has lost a good chance to cheat and profit thereby.

I turn to the old lady and ask her why she is buying water for fuel; and the poor coolie has now a chance to save his face. He says the coal got wet on account of the rain. We all know that this is a lie. The coolie returns to his master and comes back again with ten pounds of good dry coal. The old woman is satisfied, and the wily coal merchant has had his attempt at saving his face. Mark you, that is not to say that his conscience has been made more obedient to the moral law.

And here is the little boy. We find him pleased with his book. We read a few lines together. He falters a great deal. He is told to come to our house and we will teach him to read better. This promise delights the



whole family. We pass on and sell more books. A crowd soon gathers around the bookseller. Some come to buy; others to see the foreigner. They ask me whether I am a Catholic or a Gospel man. This one wants to know why these books are sold and how they can act as charms. The way opens for a few simple words about Jesus, the Saviour of the world. Yonder carpenter has some trouble to understand how Jesus can be greater than the Gem Emperor, one of their gods. All in good faith, he asks a number of questions which you at home would consider foolish indeed; but to the missionary they are full of interest, because they afford a little insight into a mind clouded with all kinds of superstitions.

At the door of that opium den stands a beautiful young woman. She belongs to this den with all its accursed outfit of vice. She is overheard murmuring to herself: "Gospel man has come to teach us to know, to do, to be good. I cannot understand it." She buys a book for the master who has been the cause of her own ruin in body and soul. Could this woman tell you the story of her short life, it would give you food for serious thought and a knowledge of many things which the books tell you not. First, at least, was an innocent childhood on a little farm with her parents, who seemed to love her and who really did toil for her. Then came the mysterious drought which seemed to burn the very earth. Men were hungry and so were the weeping mothers and the fainting children. The fiery sky grew hotter in its wrath and men were not strong enough to cry to an angry heaven. But a fainting humanity, like Israel in the wilderness, cannot refrain

from the old cry of famine, which no one has yet fully described. O that awful cry for something to eat when men have neither faith nor spirit to pray! On all sides were people starving and no one came to help them. Now was the opportune time for the hounds of hell. Boatloads of wives and daughters are sold into the opium dens. The world moves on and souls are lost. The wisest of men have not yet been able to devise ways and means for this traffic in women and girls all the world over.

The crowd jostles me. A rude fellow walks up, unties my neckcloth and pulls my hair. He then snatches a book out of my hand, and cries out: "He has given me this book." I follow him into a large shop, corner him, lecture him, take the book from him, and turn the laugh against him. The crowd is on my side. To paraphrase what Thackeray said of the world, we may say that a Chinese crowd is often easily led to smile back. At least the joke of tying a Chinese bully to a post by his queue is not lost on the very crowd that he was leading to make things black for the missionary.

Although few women are seen on the streets as one passes up and down with his tracts and books, they also have heard of the foreign bookseller and they are peeping at him through all kinds of doors and windows ajar. From this so-called seclusion, however, let no one estimate the influence of woman in China too lowly. Has she not charge of the children, both sons and daughters, during the most impressionable age? Confucius may have relegated woman to an inferior position, but she has kept the grand old role of mother, which neither

the slight passed upon her by Confucianism, nor the contempt involved in the Buddhist idea that she must be born again as a man in order to reach the state of Nirvana, can successfully deny her. The eternal power and influence of wife and mother are hers always and everywhere in some form or other. There are homes in China where the maternal graces in all their pristine glory are not lost on account of the false position allotted to woman by the religions of the land. Woman in the faithful and humble performance of her natural functions is not so far from God as Confucius himself was. The sex that was last at the Cross has in all nations those who, whether they know it or not, respond to the perfect love of Him that lighteth every soul that cometh into the world. Both in Japan and in China the eternal feminine has persisted through all the sins committed against woman by the sages, who led the better instincts of the masculine captive with the specious doctrine of the superiority of man over woman. Lost in speculation, the intellectual leaders of old China have left it to a deeper and more practical generation to develop the richest resources of the nation—her womanhood.

Much has been wrought by woman for woman in this land. Every Mission has its band of women to work for the uplift of China's girls, wives, and mothers. They and their work are their own best adjective. Superlatives in praise are not what they want, but the fair recognition that theirs is a fundamental work in the ultimate displacement of the religions that have all along damned womankind. All hail to the mothers of China, who during the ages of the curses heaped upon

them by the blind leaders of the blind, never ceased to see the glory of bearing children, never failed to keep near the heart of the race by means of the gentler rule over childhood, never lost faith in woman's right to rear the sons and daughters of the land, and never refused to suffer. Thus abideth the beauty of their ministry. When China, like the prodigal son, comes to the deepest awakening and arises and returns to the Father's house, the long and great sin against woman will be, must be, most frankly confessed. Then there will be rejoicing because the richest treasures of the land have been found and restored to their proper place in the economy of the people. That which was cruelly and ignorantly buried by Confucianism and Buddhism shall be raised up by the Resurrection and the Life.

As soon as the missionary's family was settled in Yochow City, the interest awakened by the presence of a foreign mother with five children was unbounded. It was not mere curiosity that impelled all those Chinese women to call on this foreign mother. Think you not that the old, old interest in mothers and children animated many of them? The friendship of these became very precious in the course of time to that missionary wife and mother; for her faith in God and her faith in and love for her own sex helped her to see in every guest an object of Divine love and grace. No Christian woman can witness unmoved the low position in which the religions of China have defined her sister's life and rights. Does a missionary's wife engage in woman's work? You know the beautiful story of that American mother who rocked the cradle with one hand, and with

the other took the pen and helped mightily to shake the old system of slavery to pieces. Likewise may you see on the mission field in all lands the double-handed love of the missionary's wife at home for her husband and children, and among the people for girls and women, fulfilling what Christ said was all the Law and the Prophets. Even where circumstances make it impossible for her to undertake the more consecutive form of evangelistic work, her occasional ministrations and constant presence by the side of her husband will always be a witnessing of Christ. The annals of missions are neither complete nor just without a true valuation of the missionary wife and mother. In this domestic strength on the field, Protestantism has a tremendous advantage over the system that demands the celibacy of the clergy.

In our own work, both in Japan and in China, are to be seen and valued the constant services of the married missionary women. This needs but to be mentioned to be appreciated. No one can measure the influence of the Christian home on the mission field. Like a bright sun it sheds its light for all and imparts a genial warmth to all the friends who come.

Early in 1902 a class for women was organized. An experienced missionary from Southern China, who then passed through Yochow, was much surprised to see how well the women attended the meetings. A Bible woman was sent from Kiukiang by Miss Dreibelbies. "Mrs. Kwei arrived one morning at our house, and early in the afternoon of the same day she met some women and made arrangements for a Bible class. I



wish you could see our meetings in the guest hall. Some days there are thirty or forty women present. I always try to be in the hall at each meeting and help as best I can. One day we sang: 'Pass me not, O gentle Saviour.' Mrs. Kwei explained the meaning of the hymn; and as she talked I looked around to see what effect her words had on the women. Some were indifferent; others were watching the foreign woman; still others were paying good attention to the message, and among these was one whose face was a picture. Would that I could describe it to you! There was an eager look in the eyes, a look that seemed to ask: 'Can these words be for me? Will Jesus let me love Him?' The sight of it all filled me with the deepest emotion of love and I found my heart go out to her. I had never before seen such a keen soul-look on any face. Another day we found that three women could read a little. The others were organized into a reading class and we began to teach them to read. Several ladies we had to coax a little before they would try. After urging one little woman for quite a while, she came to my side and I taught her a few characters, 'Jesus is God's Son.' We went over and over them, and she was soon pleased to find that she could pick out the characters of Jesus on the page; and when we opened the hymn-book and sang, 'Jesus loves me,' this woman evinced great joy at being able to read those characters again. This was a splendid meeting, and I asked every woman to come daily. My little friend began to weep. I went to her, and she told me that her mother-in-law would not allow her to come. I think there is nothing on this earth sweeter



than the witness one may bear for Christ before these women. We go to their homes to do this. When we go out on the streets, Mrs. Kwei always takes my hand and walks along like a little girl. How shall I describe a certain home which we have visited? We passed through a drug store into a courtyard so slimy and slippery that I feared a fall before reaching the door on the opposite side, where many women were waiting to receive us. They knew of our coming, and many women from the neighborhood had gathered. We were led through several bedrooms without floors to a bedroom which had a rough plank floor. There were few signs of sweeping or scrubbing. The only light came through a small glass in the roof. I was given the seat of honor on the bed. Chinese, you know, all want bedsteads, and drape them with curtains, as our grandmothers used to do with their four-posters. The women gathered around me and wanted to see my hat, and asked how much I paid for it. How did I keep it on my head? Mrs. Kwei spoke about their little feet, and pointed out the harm of foot-binding. She showed her foot, which she had unbound at the Kiukiang Bible school. Then the foreign woman had to put out her foot, and it would have amused you to see the looks on the faces of all those women. They tried to say it was a nice foot, but their eyes said plainly that the foot seemed to them exceedingly ugly."

A few little girls were brought in to form the modest but significant beginning of a school for girls. Here, as elsewhere in China, the testimony of Miss Margaret Burton, an observer not in the missionary ranks, holds

true: "The opportunities of education, in the sense in which education is imparted by means of books and schools, were first brought to China by Christian missionaries who work for the uplift of the Chinese women." The subject of female education was brought to the notice of the people of Yochow City. The girls who came, though few in number, offered an object lesson that was not given in vain.

The art of healing was not without a feeble witness. Dr. Peake had done some work before the London Mission withdrew from Yochow City, although he was not ready to open an equipped hospital. Were we physicians? Had we medicines? Could we heal divers diseases? The sick, the blind, and the halt were brought to our doors. It made a man feel small to be forced to turn so many away without their receiving any tangible proof that we did care for them. Dr. Peake, before he left the city, kindly showed us how we might serve a little in this line and gave us a supply of medicines. These experiences augmented our zeal in appealing for medical missionaries. Then, too, no one can come into contact with so much misery without learning how many of the ills to which human flesh is heir are plainly due to sin and the grosser forms of vice. I can imagine the great heart of Jesus swelling with profound pity for the bitter foolishness of sin among the children of men.

That for which all of us are sent, the preaching of the Gospel, was carried forward with regularity and with some small measure of success. Unfortunately our earliest efforts at evangelization fell upon those evil

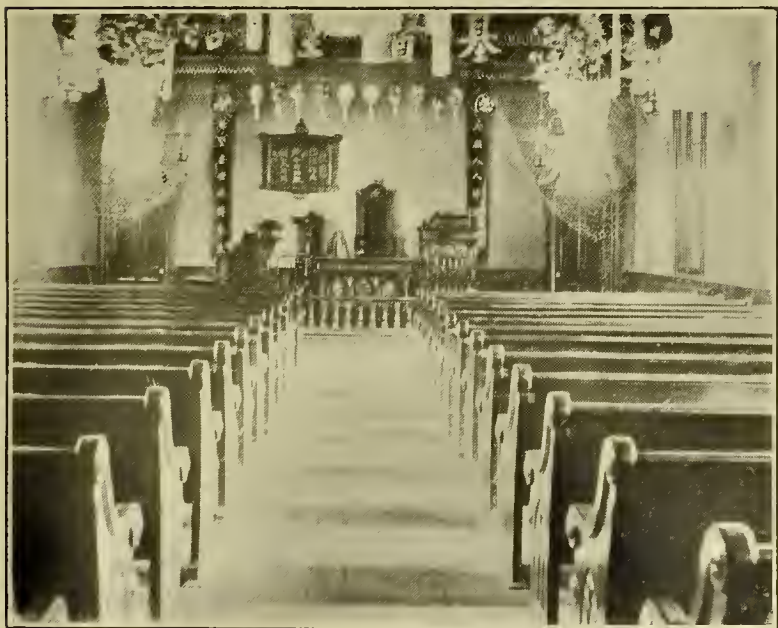
days when the Chinese succeeded in many ways and at many places to use the prestige of the Christian Church in furthering their own worldly interest or to win their cases in the magistrate's office. God, however, is stronger than His enemies and He careth for His sheep. There were those seekers whom time has proven to be true to the faith which was given from the Lord. The Church of God had come to stay in Yochow City and stay it did. The Father will ever keep His faithful ones.

The writer from the very first weeks of his life and work in Yochow City gathered a class of four boys to be taught privately at his house. This was, of course, undertaken with the view of starting a boys' school. In September, 1902, the "Seek New Learning School" was formally organized with nine pupils and one assistant Chinese teacher. Then and there were taken the steps which were more or less a repetition of what was found so serviceable in Japan.

The year 1902 was marked by a scene of bustling activity on the part of numerous workmen on our Mission grounds. The London Mission had not built a wall around all the property. This was a business matter that required early attention on our part. To complete the wall a mason was engaged who has not only become a Christian but who has also been of great service to us in nearly all of our numerous building operations since we first met him. It will never be forgotten how modestly he began with one workman—himself. This number of course grew rapidly. To Li Lao Ban we owe much for the despatch with which most of our outside work at first was done. Some of

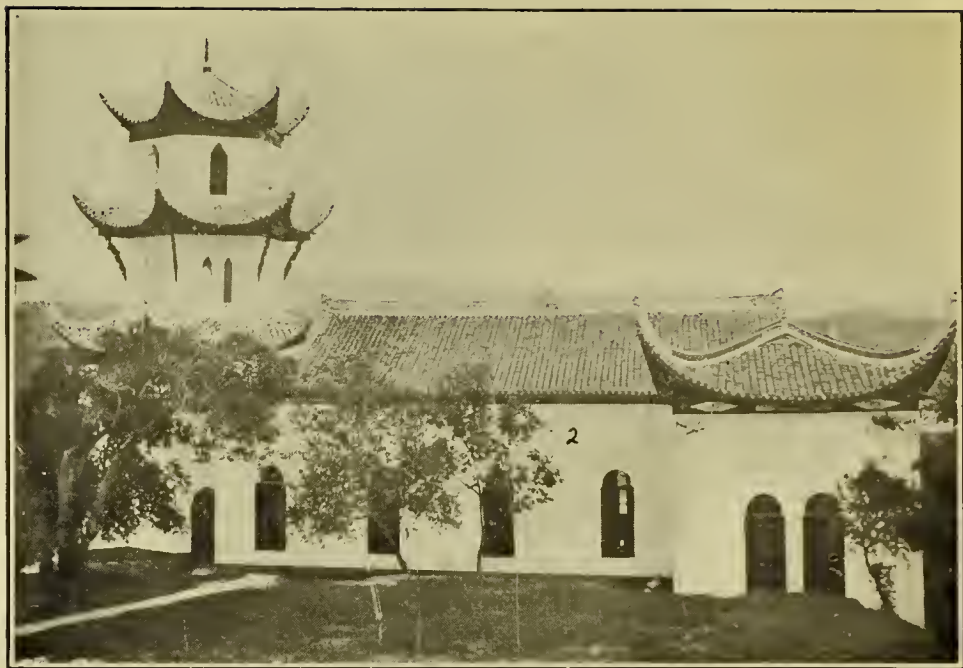


CHAPEL, YOCHOW CITY



CHRISTMAS DECORATIONS, YOCHOW CITY CHAPEL





THE CHURCH AT SHENCHOWFU



CHRISTMAS DECORATIONS, CHURCH, SHENCHOWFU

the old Chinese buildings were torn down to make room for the temporary quarters of the schools for boys and girls. Several additional lots were purchased, among which were the two lots on which the present Yochow Church now stands. Rooms were also prepared for the new missionaries. Considerable grading of the compound was accomplished by the efficient help of Li Lao Ban.

It will not be overlooked that the year saw many earnest attempts to secure help and new missionaries for the work. One blessed result was the support of a medical man for which Mercersburg Academy has ever since been so well known. We have learned that prayer and letters setting forth the claims of God's work bring answers from both human and divine sources. Let no missionary become negligent of these forces in the cause of Foreign Missions. You need both God and man in your plans.

During this year your missionaries received the loving discipline of the removal of little David. At that Hankow grave we obtained a new vision of Him who always doeth all things well. What was then and there learned has often been used for the comfort of sorrowing Chinese. God is love even when we bury our dead. We see Him then face to face.



## REINFORCEMENTS: ORGANIZATION: WITHDRAWALS

**S**LOWLY, toilsomely, and blunderingly, and yet, perhaps, as easily and rapidly as is best according to God's plan, the work reached a point where organization and division of labor were imperative. Imagine then, if you can, the eagerness with which we welcomed the new missionaries to Yochow City on Christmas Day, 1902. It was a time that seemed to bring to us the Day of the Lord. The Christmas Party consisted of Dr. J. Albert Beam and wife, Rev. W. A. Reimert and wife and baby William, and Miss S. Emma Ziemer. They, as a Christmas gift, must have come from a more genial region than the North Pole, for they brought with them the heartfelt greetings of the whole Reformed Church. The arrival of this band made organization possible. Dr. Beam took charge of the Medical Department; Rev. W. A. Reimert assumed the responsibility of the Evangelistic Department; Miss S. Emma Ziemer was given the management of the Girls' School; while Rev. W. E. Hoy took up the lines of Educational Work for boys and young men. For the proper transaction of business, for mutual consultation and sympathy, and, last but not least, for deep fellowship in prayer, this little band of missionaries represented more for the China Mission than can be expressed here. The mere presence of more men and women who loved the Lord was a help to us. The new missionaries did not rely on their

personal presence to afford the help we needed. In every way possible they were willing to be of service to the cause from the beginning. Their coming was timely, not only as far as the work was concerned, but also as far as the health of our two little girls was involved. Dr. and Mrs. Beam were immediately called upon to minister unto them in the treatment of typhoid fever. They did not raise the cry that they had been sent only to the Chinese; but took charge of the two cases with skill, and the two patients were soon a proof of the blessing of the healing art in competent hands. Such experiences helped us to get acquainted. In fact it never takes long to feel at one and at home on the mission field.

The missionary is never satisfied with what he gets. The more he has, the more he wants. He is in spiritual work like "Little Oliver" was in the dining room that eventful first evening at the boarding school and asks for more. In the report of January 1, 1903, you may read: "We rejoice in the arrival of the new missionaries and we feel confident that the Master will bless them and use them to the glory of God and the salvation of souls. We thank God for this addition to the Mission. The growing prospects of our work make it necessary to point out that we should have three new missionaries by next fall. There ought to be another medical missionary to be associated with Dr. Beam. The medical work will require two men, if we are to keep in mind that the benefits of this work are to be carried to the surrounding towns and villages and countryside. Even for Yochow City alone there should be two physicians.

Two men are needed for the Boys' School work. These should be here by next fall, to study the language, and prepare for their active duties." We recognized the duty and the call to serve Christ on an enlarged scale. Then it was pointed out that we could locate twenty missionaries to good advantage, were the Church to send them to us. Before God, it was felt, in the widening knowledge of what could be done by the Lord's people, we must ask for more missionaries. Why did we not enter our work with deeper faith in Him who hath commanded us to pray for more laborers? It is poor service that does not build its edifice on God.

The young missionaries devoted their first strength to the study of the language and the people. It did not take them long to show their helpful interest in their surroundings. What a world does confront the new arrival! How will he meet it and how interpret it? Upon the answer to this question depends all his future usefulness, and, it may be said, his happiness on the field. Can he be all things to all men at all times and in all places with all love? For his answer he must look to Jesus in whom was all the love of the Father.

Does the missionary really love the people to whom he has been sent? We do not mean a weakly or romantic sentiment; but that strong love which lasts through all the initial disappointments. The new worker will learn that not only was the half not told but also that the part which was told could not be told with all the true lights and shadows; and both his love and his faith may be tried to the breaking point. Will he fall under the blighting influences of the shadows? If he does,

whence has he light to shed? It never takes a strange people long to see how you regard them in the innermost recesses of your heart. Who will win a soul in his air of superiority? Why, you cannot do much good for the Lord at home, if you show the spirit of condescension as you approach men in His name. Happily our new missionaries immediately won the confidence of the Chinese by their even flow of sympathy as well as by their constant devotion to the interests and happiness of those nearest to them. You may take it as a social and missionary axiom that like begets like in our contact with men. The missionary is not infallible and he dare not neglect the cultivation of those human and divine graces which belong to the amenities of daily common life. Remember that you preach more by what you are than by what you say. Be not deceived: man teaches more by example than by precept. Even Jesus Himself was infinitely more to His disciples than His words ever could be. Thus one learns to rejoice in and rely upon the moral and spiritual personality of his associates on the field. Well do I remember the words of a Christian woman in Lancaster, Pennsylvania, the year of my graduation from the Theological Seminary. She had spent a number of years in India as the wife of a business man. In speaking of her experiences and associations, she said most heartily: "My young friend, you will find the missionary body a set of choice spirits, men and women whom you will like. I have heard much cruel and even vile talk about missionaries; but I assure you the missionaries are God's own people. Be not afraid."

It was in the early part of 1903 that Field Secretary

Casselman visited the Japan and China Missions. He came like a burst of sunlight force, fresh from a clear sky. Do you ever stop and think what the arrival of such a friend means to those who have left home and all? The working forces of Christendom know today that it pays in every way to keep in the closest personal touch with the men and women at the front. Brother Casselman's intelligent interest in the missionary problems of the day was an inspiration and an assurance to us individually and collectively as a Mission. Much good resulted from his presence with us; and his report to the people at home made the cause of Foreign Missions a hundredfold more real to all who had the good fortune to see and hear what he had to offer them. And here on the field his influence is still at work as a happy recollection; for unto this day do some of the Chinese ask about that flood of sunshine which came with him who was our first visitor from home. Evermore we say,—Let there be light.

Time is a splendid teacher for those who have grace to wait and grit to toil in patience. The new workers were soon engaged in the several departments of the Mission. Of their work there will be more in detail under the various subjects to be treated in the following pages.

Miss Christine Reifsneider joined the Mission in the summer of 1903, to assist in the Yochow Girls' School. In 1906 she was transferred to the Shenchowfu Station, and became one of the founders of the Girls' School in that city. Early in the fall of 1908, she was married to the Rev. F. K. Heinrichsohn. She has since rendered



valuable service in woman's work. Her pronounced ability as a teacher finds fullest scope among the women whom she hopes to uplift. This is a ripe field for the best efforts of any earnest woman.

Miss Grace R. Whitmore came in 1904, and resigned in the early spring of 1908, went to Manila, P. I., and became the wife of Dr. G. L. Mitchell. She died of cholera, September 14 of that year. We can never forget her. All who knew her here must be grateful for her life and work. She was faithful and genuine in her Christian profession. Her words rang true. As a linguist she made good progress, and well do we remember the light on her face when she came from the woman's meeting after having made her first address in Chinese. She loved her work, and her administrations in the hospital were helpful to all, being marked by cheer and the cleanliness which is next to godliness. She was a born nurse and her whole soul went into her work, without respect of persons. In our little social gatherings we could always look to her for a genial flow of feeling that would refresh all; for she believed in relaxation. There her presence was better than medicine. In our prayer meetings she always took an active part. In the prayer circle, in the home, and in the hospital, she was like a healing light.

From the first day of 1904, Rev. William Kelly, M.D., was entered on our list of missionaries. Dr. Kelly had been engaged in independent work in Shenchowfu, Hunan. In October, 1903, he had occasion to call at the British Consulate, Hankow, on business. After it was finished the Consul-General made inquiry about the future of



missionary work in Shenchowfu. His questions were answered, and he then asked Dr. Kelly whether he would like to have money for a hospital. The Doctor replied that they were strangers, and that he was not at the time under any Board. Shortly after he had returned to Shenchowfu, he received a letter from the Hon. Mr. Playfair, British Consul-General, asking him to submit a plan for a hospital, and how he could use other money. The plan was sent on, with the suggestion that additional funds could be used for an endowment of the hospital, or for a Boys' School. The result was that Dr. Kelly, in order to secure the continuity of the work in Shenchowfu, sent an application to our Board of Foreign Missions and became a member of our China Mission. The business part of the Shenchowfu proposition now passed regularly into the hands of the Mission.

The following communication will explain itself:

H. B. M. CONSULATE GENERAL,  
Hankow, 29 July, 1904

Sir: I beg to inform you that H. M. Minister, at Peking, has notified me that H. M. Principal Secretary of State for Foreign Affairs has sanctioned my proposal that one-half of the Shenchowfu Indemnity Fund, now in my hands, should be bestowed on the China Mission of the Reformed Church in the United States. This sum is granted for the establishment of a hospital or school in the city of Shenchowfu, Hunan. The only conditions attached to the grant are that an account be furnished to H. M. Government as to the administration of the money, and that some tablet be put in a

conspicuous place at the entrance to the new buildings, explaining the circumstances of the grant, namely, that this money was exacted by H. M. Government on account of the murder of the two China Inland Mission missionaries, not as blood money, but for the benefit of the people of Hunan ultimately, by establishing a charitable institution, thus returning good for evil.

I beg that you devise a suitable Chinese inscription to this effect and submit it to me.

I am, Sir, your obedient servant,

(Signed) G. M. H. PLAYFAIR,

Acting Consul-General.

REV. W. E. HOY, Yochow City, Hunan, China.

This transaction resulted in the organization of the China Mission into two Stations: The Yochow Station and the Shenchowfu Station. As the founder of the Shenchowfu Station, Dr. Kelly deserves great credit for his untiring energy and his unfailing optimism. Much that he accomplished will be continued in the future prosperity of that promising Station. No man's labor in the Lord is ever lost. Dr. Kelly retired from the Mission, July 1, 1913, joining then the China Inland Mission. His name is associated with the beginnings of missionary work in Shenchowfu, and upon this Dr. Kelly may rest satisfied that he added to the Lord's work there not a little.

During 1905, Rev. Paul E. Keller and wife joined the Mission. They brought with them a sweet little child who has grown into a sunbeam in the family and among her friends. Brother Keller will come up in a later

chapter. Meanwhile we will commit him to the tender mercies of a Chinese teacher. You may fill in the details of the ordeal!

It was also in this year that Rev. S. S. Snyder was transferred from our Japan Mission to the China Mission. He helped for a time in the Shenchowfu Station. Then he made his home for a short time in Yochow City. During the early part of 1906, he retired from the service of our Board, and returned to the United States. Brother Snyder has since been called through the bitter waters of family afflictions. Both father and mother have the beautiful faith of their son to cheer them on their way to join him with the Father, Whom that little soul so signally honored while on earth. No shadows of grief can rob our eyes of the visions that pierce beyond the grave. "From death to life is never far."

Memorable is 1906 for bringing us a jolly band of missionaries. The hills are still ringing with the echoes of their first cheer. Life is indeed serious enough for us and well is it if we can relax now and then. Some have the happy mission of carrying with them wherever they go an atmosphere of good fellowship. An unusually solemn missionary once, in speaking of the many good qualities of the members of one of the best known Missions in China, said with the most evident regret: "But, Brother Hoy, there is too much levity in that Mission. Entirely too much levity." I have no hesitation in making my choice. That Mission which has shown "too much levity" has among its membership men and women who know the time to be sad and the

time to be heavy in spirit. Let there be laughter and cheer whenever the clouds lift a little and the stings of fortune ease. I make my choice knowingly of those whose laughter in season is like a refreshing fountain of water.

This party whose arrival was like a taste of the happy days of old consisted of Rev. J. Frank Bucher and wife, Rev. Edwin A. Beck, Prof. Horace R. Lequear, Miss Anna C. Kanne, and Miss Rose A. Spangler. Rev. Bucher and Prof. Lequear were assigned to the Boys' School and College of the Yochow field; Miss Kanne took Miss Reifsneider's place in the Yochow Girls' School; while Miss Reifsneider accompanied Miss Spangler to Shenchowfu Station, where the two ladies were associated in the establishment of the Girls' School. Rev. Beck was sent to Shenchowfu to begin the work there for the education of boys and young men. Some changes were afterwards made. Miss Reifsneider was married in 1908. Mr. Beck, in the fall of 1910, was transferred to the Lakeside Schools. In 1911, Mr. Bucher was transferred to the Boys' School in Shenchowfu. The same year Miss Spangler returned to the United States, to be married. That all of these acquitted themselves well will be seen later.

Miss Carrie J. Dreibelbies gave the Mission two years of service in the Bible Woman's Work. She joined us early in 1907 and withdrew late in 1908. Had her health not failed her she could have built up a work among the women for which no adequate provision has since been made. Miss Dreibelbies is now richly used of the Lord in the able management of the Phoebe Deaconess and Old Folks' Home, Allentown, Pa.

1907 brought us Rev. Irving G. Boydstun and family. Mr. and Mrs. Boydstun were qualified to render splendid service to the Lord Whom they so devotedly loved; but owing to the ill health of Mrs. Boydstun they returned to the United States in 1908. Then Mr. Boydstun fell ill at home and died during the spring of 1909. It fell to my lot to buy some of the books formerly owned by Mr. and Mrs. Boydstun. Never have I seen anywhere books marked with better taste and judgment than those I purchased from that library. When I take up a volume thus marked, it seems to me that the mind of our friend greets me. Men and women whom we thus meet but for a short time, like ships passing in the night, often leave with us mental, moral, and spiritual forces that shape our ends, our lives, our work, far more than we realize when they are with us.

Miss Edyth N. Brightbill joined the China Mission in 1907, went to Shenchowfu as nurse in our hospital there. She studied the language, helped in the hospital, and sought to get ready for more effective service. She retired from the Mission in the fall of 1908, and was married to Captain Cooke, of Shanghai. Men may plan on the mission field and for the mission field; but they must not forget the heart of a young woman or the love of young men. Love is a constant factor not to be discounted in missionary work. And thus the world jogs on.

After five years of faithful service in our hospital work at Yochow City, Dr. and Mrs. Beam were no longer to be counted among our resident missionaries. Mrs. Beam went home with the little children during



1907, to be followed by the Doctor upon the arrival of Dr. Adams in January, 1908. Dr. Beam for several years rendered valuable service to our Japan and China Missions as Assistant Secretary of the Board of Foreign Missions of our Church. When Dr. and Mrs. Beam left Yochow City we soon realized what we should miss in their absence from the field.

To 1908 belong the inspiring additions of Rev. William F. Adams, M.D., wife and children, Miss Alice E. Traub, and Rev. F. K. Heinrichsohn. In the fall of that year, Mr. Heinrichsohn added unto himself strength and happiness by taking to wife Miss Reifsneider. Mr. Beck also brought a valuable worker into our fold by marrying Miss Irene Poling, of a well known family of earnest Christian workers.

Miss Rebecca N. Messimer and Miss Ruth E. Hahn arrived in 1910, the former for the Girls' School in Shenchowfu and the latter as nurse in the Shenchowfu hospital. They still carry with them the brightness with which they came, and the cause of Christ is helped by their presence.

Rev. Ward Hartman and wife, Miss Meta Bridenbaugh, and Miss Emma M. Kroeger came during the latter part of 1911, and have experienced enough political unrest in China and interruption in their work to last them a lifetime. On January 15, 1913, Miss Kroeger performed the great missionary act of becoming the wife of Prof. H. R. Lequear. Let not all the blessings of young Christian womanhood from the West be bestowed upon the Chinese. Many a lonely old bachelor among the missionary ranks needs a domestic missionary of the



feminine type to give him an uplift and make him a man among men. I speak from the experience I had in Japan. Here is missionary work that no earnest young woman need despise or decline. The missionary world is full of this service and there is not lacking the interest of life and love.

Dr. Lewis R. Thompson, wife and child came in September of 1913, to fill the vacancy in the Shenchowfu hospital. Miss Gertrude B. Hoy arrived in October, 1913. She is the first missionary to be appointed from among our Reformed missionary children born on foreign soil.

It is comparatively easy to chronicle the coming and going of the missionary; but to give you the inner history of each one in his call, application, and final preparation is not in my power. Think not that it is a trifling matter for a young man or woman to leave home and country and enter upon the Lord's service in a strange land, and there are times when some of you speak unkindly of the toiling workers at the front.

Thus run the simple annals of our coming and going. Who will ever write and set forth the inner life of the missionaries? The narrative which is to be given in the following chapters will let you know something about the men and women whom you attend so faithfully with your prayers and with your support. By their works shall you know them. However, all the sidelights of personality, work, and life, in the nature of the case, cannot be traced for you. We strive to grow in grace and in the knowledge of our Lord Jesus Christ. What see we? The glory of God. What can we do for

God? What we can do for God is not so important as what God can do with us. Only as God's Spirit is within us are we able to do the Father's will.

A man who has spent nearly thirty years on the foreign field learns whence cometh his help; and it is a confirmation of faith to see how new missionaries throw themselves on the strong arm of the Lord. In the Mission prayer meeting we sometimes are very slow to part; because, like the disciples on the Mount of Transfiguration, we realize that we have seen the glory of the Lord. The spiritual fellowship of the people on the field is one of the rewards of our service.

As the years bring their chastenings, their corrections, as well as their mellowing influence, the members of the same Mission are drawn together in the unity of faith and aim. Our common tasks, our one purpose of leading souls to Christ, the prevalence of so many gross forms of sin around us, and the growing sense of our own individual insufficiency and inefficiency can only bind us more closely together in Him whom we serve unto the will of the Father of all the nations.

Unitedly do we face the object of our work. Method, means, and manner are all secondary to that mutual love which will inspire and actuate purpose and work. We strive to unify our motive in God. Ours is God's own work. Our Master hath made us co-laborers with Him. We pray for personal holiness in motive and in equipment.

## THE EVANGELISTIC WORK

THAT all the departments of work into which our Mission has been divided are evangelistic in aim, goes without saying. The purpose of them all is to lead souls to Christ and build them up in character fashioned after the Lord Jesus. We are organized for correlated action in this most glorious and far-reaching of all forms of Christian enterprise. Whether it be one form of work or another, what can be best done together ought never be undertaken alone. Mutual bearing of burdens is needed now as never before in China. In view of the present situation, while the seething unrest of the hour, the rushing inflow of scientific ideas, the glaring corruption of politics, the feverish delirium of selfishness among those in high places, and other influences, thrust their problems upon us in the ethical and social relations of daily life as we meet men, women, and children in our work and students in the schools, it is well unitedly to see clearly all the burning questions of the day. In every way the primary object before us is to get the individual to give his heart and life to the Lord Jesus Christ. Love of souls and loving energy addressed to the task of pointing souls to Christ must be characteristic of every department in an organized Mission. "In the cross of Christ I glory" is the only common motto under which all can work together in the service equally dear to each.

Therefore, preacher, doctor, nurse, teacher, a body



DR. AND MRS. LEWIS R. THOMPSON

(Workers in our China Mission who do not appear in the group pictures)



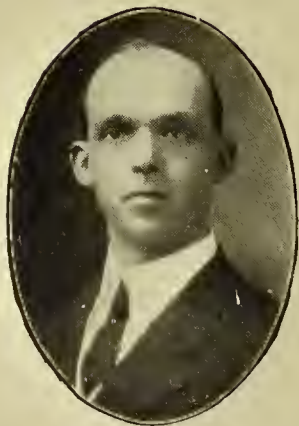
MISS GERTRUDE B. HOY



REV. EDWIN A. BECK



MRS. EDWIN A. BECK



REV. WARD HARTMAN



MRS. WARD HARTMAN

(Workers in our China Mission who do not appear in the group pictures)

fitly joined together for service to God among the Chinese, will show forth an undivided stream of light and life and strength. To follow the words of St. Paul, they are framed together, growing unto a holy temple of service in the Lord for an habitation of God through the Spirit. Thus in God is not our service one? Even as the Kingdom of God, here and beyond, is in the unity of the Spirit one, so the whole work of Jesus Christ in our Mission is one, and every part is intimately related to every other part. In this union of endeavor God ordaineth strength.

The very presence of the missionary among the Chinese raises the question why he has left his home to come to China. The city and town and village gossips are not always complimentary when they try to account for the foreigner in their land. In the course of time it dawns upon their minds that he has a "way" to proclaim. But what is the use of all that? Have not they a "doctrine" too? Are not the religion of their fathers and the gods of their ancestors better than the strange teachings of all these men and women who have come to China for reasons not always clear? Who could be so unfilial as to leave father and mother to go to a foreign land? They cannot be good people. These and a thousand other sentences are carried from door to door; and well is it for the missionary if he has a teacher who can, or is willing to, tell his neighbors, although it is done in a condescending manner, that there is some good in "the religion from the West." At any rate it comes to pass in many places that the missionary is gradually acknowledged to be not half bad. He wins his way as far and



as fast as the Lord leads. Let him be watchful for every opportunity that may present itself for preaching. This Divine faculty, watching and waiting, has reached a high stage of development in the work of some of God's best servants; and such instinctively know the times and the seasons.

Fortunately the way had been more or less opened for us by the pioneers of this district. With permission we give extracts from the Rev. W. H. Watson's Paper on "The Beginnings of Mission Work in Hunan," read before the Hunan Missionary Conference in June, 1913, at Changsha.

"Letters recently discovered in the Records of the Wesleyan Methodist Missionary Society, in London, seem to prove that the earliest missionary journey into Hunan was made in 1863, by the Rev. Josiah Cox, the pioneer of the Wesleyan Mission in Central China.

"On August 29, 1863, he wrote: 'I returned from my long journey up country a month ago. Our route (for an American gentleman, a geologist, accompanied him) was past Yochow City. Through the Tungting Lake, up the Siang River, as far as to a large emporium called Siangtan. Then we returned past Changsha, the capital of Hunan Province, crossed the southwest corner of the Lake, and made our way along a narrow river and canal to the Yangtze. We went up that vast stream for sixteen days, almost to the border of the Szechuan Province. We returned to Hankow by the Yangtze. We found six cities considerably larger than Yochow City, and many considerable towns. The country is fertile and at peace, and there are signs of

busy manufacture everywhere. Ichang is a vast aggregation of traders, the mart for Szechuan products; and could we occupy it, this would make a very desirable advance post in that direction. I could say almost as much for a score of large cities; and indeed their number distresses me. We found the people generally quiet and peaceable; and only met with difficulty from the coarse soldiers.'

"About forty-five years ago, the Rev. Griffith John and Mr. Alexander Wylie made a famous journey into Szechuan, overland into Shensi, and down the Han River to Hankow; and must have passed along the northern boundary of Hunan on their way.

"About seven years later, in June, 1875, Mr. C. H. Judd, of the China Inland Mission, visited Yochow City, and succeeded in renting property, probably the first ever secured for Protestant Mission purposes in this Province of Hunan. But, a few days later, he was compelled to relinquish the property, and he and his Chinese helper were roughly handled but succeeded in making good their escape and found their way back to Wuchang. Other C. I. M. missionaries made journeys through Yochow City.

"In 1897 the London Mission opened its first regular Station in Hunan, in the city of Yochow; and Rev. A. L. Greig and Dr. E. A. Peake went to reside in the city. In 1902, the missionaries of the London Mission moved up the river to Hengchow; the China Mission of the Reformed Church in the United States took up the work in Yochow City, and has since advanced to Shenchowfu and even to the borders of the Province of Kweichow."

Yochow City has the reputation of having stoned those who came unto this place with the Gospel. However, the London Mission succeeded in breaking down the more violent forms of opposition before our Mission appeared on the scene. As we look back upon that achievement, in the riper experience and knowledge of affairs Chinese, we thank God for what others could do in laying the foundations of God's work in Yochow City. In more senses than one is it true that one sows and another reaps. Both rejoice together when the Master gathers the sheaves. At the great Harvest Home it will be a surprise to us to realize how many threads of influence have been interwoven in the garments in which the saved shall appear and hide their nakedness. As the world and life in it run today there will be manifested a commingling of forces of which we reckon little here on earth among ourselves.

With gratitude, then, did we begin to build upon some of the foundations laid by others. On the streets selling tracts and portions of Scriptures, in the two little schools, in dispensing medicines to a few people, in the private study with a class of catechumens, and in the regular services in the chapel, the plain Gospel was preached. The last Sunday of 1902, we held our first baptismal service in China. Two men, two women, and one child were baptized. This was a small beginning; but it was one of the happiest occasions of my missionary life. Others were added from time to time, and the Word was regularly and faithfully held out to those who would accept. On the 15th of February, 1903, in the presence of Field Secretary Casselman, we

organized the first Reformed Church in Hunan, with a membership of twelve and an elder and a deacon. It afterwards transpired that some who had professed faith were unworthy; but the Lord found those upon whom He could build His Church.

Not only was the little chapel, which we received with the property, too small for the daily and Sunday services, but it also was becoming unfit and unsafe for our use. Already in 1902 two lots and houses adjoining our property on the north had been purchased. Upon this site the erection of a church was commenced early in 1903, and completed late in the following year. The first contribution towards this project was made at the Kanda farewell meeting given to the missionary on his departure from Japan for China. There were many gracious gifts from the people at home. The pastor's home congregation, Mifflinburg, Pa., sent a splendid outfit of pews; while the First Reformed Church, Miss Ziemer's home congregation, Reading, Pa., donated the pulpit and altar furniture. The new church was a stepping stone to better evangelistic efforts and results. Rev. William A. Reimert had by this time become a force in the work. In the Sunday School and in the exercise of preaching he was now on his feet as a worker and the Yochow evangelistic outlook grew brighter with his entrance upon the fullest responsibilities. Miss Ziemer gradually improved the congregational singing and gave valuable service among the women, in which she was later joined by Miss Reifsneider. Dr. and Mrs. Beam, by means of their faithful witness to Christ, in the art of healing and in other helpful ways,

added to the prosperity of the evangelistic work as well as to the internal development of the congregation. The Chinese evangelist and the more faithful and earnest ones of the church members were not without fruit in their labors and witness. Of course, in no sense did the work meet the ideals of any one of us. We must learn to bear disappointment and to be patient with weakness. Perhaps the missionary frequently sins against his Chinese brethren, in not knowing fully the holy art with which Jesus bore the oft infirmities of His disciples. How some of us would upbraid and probably cast off a blundering Peter! More than one of "the weaker brethren" in China had faith and grace to die for Christ in the day of Boxer fire. Many a missionary would have said of them that they were not sincere.

What did we preach in those early years? What do we preach now? This may be answered by relating an experience in Japan. On a certain occasion a young missionary called on Dr. Verbeck, as he always found it profitable to have conversation with that giant worker. The question was asked, "What shall I preach?" Dr. Verbeck replied, "Preach Christ." Then came the second question, "Yes; but if the Japanese want to argue, as you know they are fond of doing, what shall I preach?" The answer sped as straight as an arrow, "Preach Christ." The young man was deeply impressed; but he thought there was still another matter to settle before he could follow the advice so earnestly given. "Doctor, the Japanese are always very eager to hear apologetical lectures. On what lines should I prepare?" Never shall I forget the light that diffused

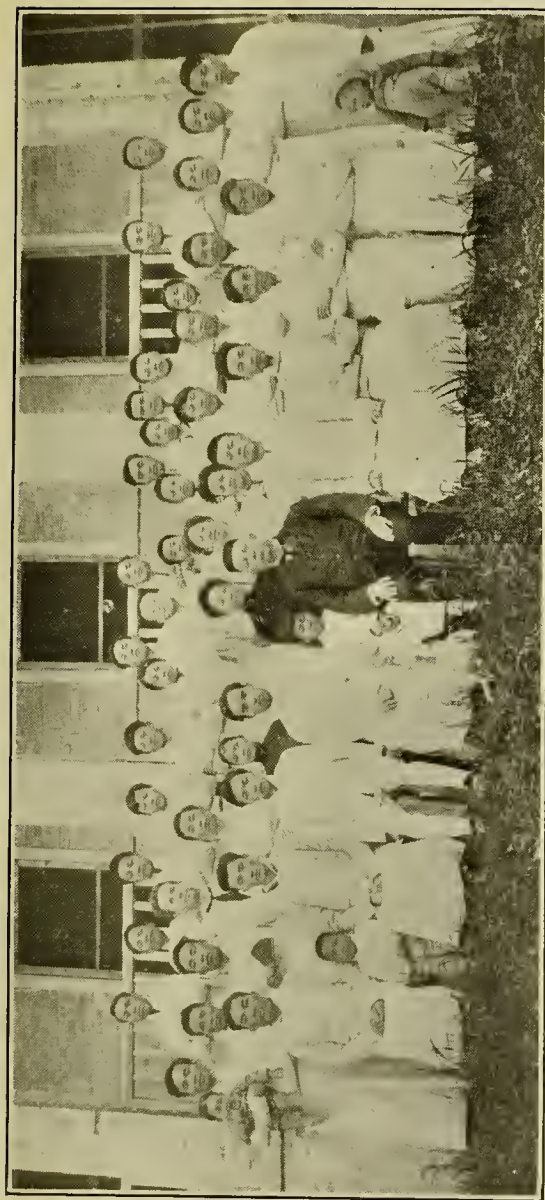


the veteran missionary's face when he made reply. "Young man, preach Christ. Hold Him and His cross up. All I have to tell you is, *Preach Christ.*" That was, after all, the best advice the greatest missionary in Japan could give to his young friend. Was not his deep influence due to his own faithful witness to his Lord and Master? How he used to hold his audiences to the great theme that always vibrated through his discourses like a live wire charged with eternal truth! Dr. Guido F. Verbeck, of Japan, and Dr. Griffith John, of China, were the most forceful preachers the writer ever heard on the foreign field. Both alike could exclaim, with St. Paul, "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." There never was any uncertain note in their preaching. They knew Him whom they declared and in Him were hid, as far as they themselves were concerned, all of life, eternal life. Well may every missionary determine to know among the Chinese in his preaching only Jesus Christ and Him crucified, buried, resurrected, ascended, glorified, and coming again. Who is sufficient in these cardinal truths with all that they involve? Preach Christ. Show the Chinese the beauty of perfect holiness in Christ and they must see their own sins as we see ours.

Who are they that come to hear? What classes and conditions of men will hear our report of the things of salvation? There are the pupils of our two schools, then there are farmers, merchants, masons, carpenters, common laborers, women, and children, with an occasional scholar or one or two of the gentry. Not a few



of the enemies of the Christ will tell you that only the lowest of the low come to hear the Gospel. That, you know, was the daily criticism in the days of Christ on earth and the world today is not slow to wag its wise head; but when we see what those early hearers really did afterwards, we are more than content. The gentry and the Confucian scholars have been wont to despise the new religion from the West, but lately they are more willing to hear what the missionary or the Chinese preacher may have to say. While the combined preaching forces of the Chinese Church and the missionaries may have reached few of the official classes, yet they have attracted a superior element from the lower and middle classes. These are able to give a good account of themselves in Church and in State. Be that as it may, we need not be ashamed of the common people, who, after all, in all countries are the backbone of the nation. In the time of the greatest Preacher the world has ever seen or ever shall see, there were those who held themselves aloof from the Master on the pretext that He associated with those who had no reputation and with sinners. Knew He not what was in man? Did He not know in whom was the Kingdom of the Father? He saw the hearts of His followers, and that was His way of calling those whom the proud Pharisees would not have chosen at all. It is the Spirit that calleth whom He will. It is He who giveth the desire to hear, the will to believe, and the power to become the sons of God. He has His chosen ones and He is no respecter of persons, rank or conditions of life. Look unto Him and He will watch the seed which thou sowest.



LAKESIDE CONGREGATION



PROFESSORS AND STUDENTS, LAKESIDE SCHOOLS

The hearers come with their confused mingling of creeds, rites, and superstitions, which neither stimulate thought nor guide and strengthen morality. They, perhaps, settle down and begin to pay good attention to what is being said by the preacher. Then some religious procession will pass the front door. Most of the people rush out. It is the birthday of a local idol and a special celebration is being held in his honor. All must repair to the temple where a play is given in honor of the idol. This is the most popular form of worship. A platform is set up opposite to the temple so that the idol may view the performance. The greater part of your audience today has left you for this. You take courage and follow with a bagful of tracts and portions of Scriptures and with a prayer for guidance so that you may preach to a still larger crowd. Why not lift up your voice too at the most suitable time and call as John the Baptist called to the generation of sinners to repent? Do not hesitate to use the opportunity for Christ. The people of the surrounding villages and countryside and crowds of their friends from other places have gathered for the festival play. The long acts and the noisy music of the play hold the audience better than the Christian preacher can. The two or three days of the festival afford much entertainment for the worshippers. Feasting, gambling, wine drinking, and grosser things after nightfall, make these occasions the popular worship of the Chinese. Who would degrade the worship of Christ in a similar way? Here is the test of your love of souls. Can you meet it like Paul?

And when you are preaching at a more quiet time, some turbulent fellow may offer a remark that will send your hearers suddenly out of your meeting place. He simply gives warning how dangerous your doctrine really is and that the people must beware how they listen to such strange things. At any rate, his purpose to get the hearers away from the seductive sound of your voice has been effected, and he smiles.

The time comes at last when there are fewer interruptions to the worship and preaching of the established chapel or congregation. Christians and catechumens bring members of their families and friends to church, and these, of course, are put on their good behavior during the services. Or, again, you have become acquainted with your neighbor, and he at last accepts your repeated invitations to attend the meetings. He has already read some of the Christian books and portions of the Scriptures. He will make no trouble and he will heed your advice and listen quietly and not without deep interest. It may be that in one of your conversations with him you have made a deep impression on both his mind and his heart. Then to him a timely sermon will be like a cup of refreshing water to the wayfaring man. Yonder you see two old people. They are the grandparents of one of the students. They listen eagerly to the preacher, for their little grandson has told them much about the preacher and his work in China; and it is this personal interest that often awakens the soul of a man.

As to our general surroundings, it was set forth in the report for 1903 that these were favorable. "It



would be unfair to submit an annual report without any reference to the officials and people of Yochow City. The officials have uniformly been kind and courteous towards us all. They are ever ready to do us favors, and pay us frequent calls. They seem grateful to us for the position which we have taken never to interfere with their work and duties. The Catholics cause them much trouble in different parts of China. We hold that a Chinese on becoming a Christian remains to all intents and purposes a citizen of China. Render unto Caesar the things that are Caesar's. And we must not forget the people of Yochow City. Just think of it, six years ago Dr. John and other missionaries were stoned out of the city. Today we go unmolested wherever we please, and many of the citizens greet us pleasantly. Seldom do we hear a disrespectful word. We employ more than a hundred men a day, and these represent many homes in the city. If a man does a man's work, even if it is in the imperfect Chinese sense of the term, we treat him as a man; and this just treatment has its force in the clearing of our way among the Chinese. See in all your brother man."

From the beginning of our evangelistic work did we all see the opening and hear the call for work among the women of the city in which our Mission was being established. The constant appeal to the home Board and people was for special missionaries for this department. By no means must they overlook the necessity of sending us women for evangelistic work among the women and girls of this city and its vicinity. It was shown that this was a work apart from the Girls' School.



Two women should be sent to make an early start in this department of our Mission. In this we were destined to meet the discipline of prayer and waiting. No foreign women can see unmoved the open door for service here. In numerous ways have the ladies of our Mission ministered unto their Chinese sisters. The teachers of the Girls' School, the nurses in the hospitals, and the missionary wives have all added to the efficiency of the evangelistic side of the China Mission. They themselves see better than the men can what a great field we have to this day left partly uncultivated. At every step taken in this survey of our past work are we more and more convinced that the strategic point in our work has been largely overlooked on the part of those who have heard our appeals for woman's work for at least twelve years without any serious or sustained effort to meet the situation. The family is the great social unit in China, and the wife and the mother are at the foundation of all national well-being. No matter what the theory of woman's worth and place may be in a land like this, the eternal feminine can never be ignored. And let me tell you that in many Chinese homes the wife or the mother is accorded a place altogether inconsistent with the tenets of Confucianism and Buddhism. Again there are homes where the proud husband would not be seen with his wife by his side and yet she wields the scepter of domestic power and authority because she is the better and stronger personality. Take woman in her proper sphere in China and you have that which the world and the Church has not yet fully valued. The Chinese woman holds the

key to the Chinese home in the best sense of that term. Give the Gospel to the women of China and you are on the fair way of developing the greatest moral and spiritual force possible in these millions of homes. Give China Christian wives and mothers.

Personal worth is as a jewel of great price, and every Mission that must do a great part of its work without due practical emphasis upon woman's work loses immensely by such an unfortunate condition of affairs. Work for and with the girls in school can never make up for what we as a Mission have missed along the more specific lines of work among the women in the homes of our field. It is not that this work has been overlooked by those on the field. What we see daily simply enhances the situation. What from the beginning of our work was emphasized, would we count today still more important. What has been left undone fills us with stronger convictions than ever before of the necessity of paying more attention immediately to this branch of our work in China. To the wives, mothers, and daughters in our Church is our appeal: to God, our prayer.

The Rev. Paul E. Keller joined the Mission in 1905, to engage in direct evangelistic work. During the initial stages of his language studies he taught a few branches in the Boys' School. During the greater part of 1905, Rev. William A. Reimert had charge of the Boys' School, while the President was absent on furlough. However busy he may have been, Mr. Reimert did not fail to advance both the school and the church. By this time Miss Reifsneider and Nurse Whitmore

could lend a helping hand that would in one way or another encourage the growth of the church. The Sunday School, the Christian Endeavor Society, the Young Men's Christian Association in the Boys' School as organized by Mr. Reimert, the earnest help of the more faithful members, and the religious services and instruction in the hospital—all of these proved a strong help to the work and development of the Yochow congregation.

In the early part of 1907 we entertained good hopes that the special work for women would be partly provided for by the arrival of a well-trained and experienced missionary in the person of Miss Dreibelbies, who was formerly connected with the Methodist Mission in Kiukiang. The organization which she effected and the services which she rendered for more than a year would have, no doubt, continued to be blessed; but Miss Dreibelbies was compelled to return to the United States on account of ill health. This vacancy our Board has not been able to fill to the present day. The work among the women has been carried on as best they could by the teachers in the Yochow Girls' School and the wives of the missionaries. We have never forgotten in our annual reports to appeal for special workers. And let it be noted here that the present stage of progress in China makes this branch of the Master's Kingdom more imperative than ever before, and that now the times are ripe for this important service. To-day woman is accorded a place in the thinking of the better class of men in China that bids fair to bring to her what the religions of the land have denied her so

long. This is the day of her liberty. Let it be in Christ Jesus.

When the Educational Department, early in 1907, removed its work to Lakeside, the President could no longer help the work regularly in Yochow City. Rev. Paul E. Keller was now prepared to take his place in the Evangelistic Department. Rev. William A. Reimert and Rev. Paul E. Keller pushed beyond the limits of Yochow City into the villages, towns, and cities in the vicinity, preaching the Gospel, selling tracts and portions of Scripture, and an occasional Bible. Itinerating evangelism of this kind is really the laying of the foundations of the churches of the future, and for this very reason is always full of the interest that is in a future big with hope and spiritual promise. This sowing of the seed is a matter of faith in the Word and also of common business sense in a hearty service rendered as unto the Lord.

In 1907 Rev. William A. Reimert organized his first class of student evangelists. This training of Christian workers has been most richly blessed. The four men who qualified in that class are doing splendid work today in the Yochow hospital, the Yochow church and chapels, and in the chapels at Chenlingchi and Linhsiung. There is at present a new class under the instruction of the same efficient teacher. In the Chinese themselves as Christian preachers and leaders lies the greatest hope of the ultimate and completest form of evangelization in China. The attention of all the Christian forces in the Universal Kingdom of God is drawn more and more to the necessity of training the

Christians of all lands to propagate the faith whereby they themselves were saved. This is now a common policy. Along these lines and for these purposes were the foundations of our educational institutions in Japan and China laid.

As the interest spread and increased in the city of Yochow two additional chapels were opened in 1910 on two prominent streets, suitable property for that purpose having been purchased and improved. The same year a fine property came into our possession at Chenlingchi, the commercial Port of Yochow. In the spring of 1913 Linhsiang was formally opened. There also the Mission has splendid property, made possible by the Paules Fund. At these points the evangelistic efforts are bearing fruit and the possession of local chapels adds to the efficiency of the work carried on with so much hope and earnestness. The Chinese evangelists are faithful in season and out of season, and to them the Church of Christ grows ever dearer and dearer. They have their trials and difficulties, just as you and I have, and they go to Him who has promised help. In Him is their final might and assurance of that for which they long and pray—the salvation of souls. They are men who love the Lord and seek to glorify Him in their words and works. Like the disciples of Christ in the beginning and like you and me today they have need of deeper life in the Spirit; and day by day, year by year, they grow nearer to God and gain favor with Him and with men. They show forth the victories of the Gospel in their own lives, and men may take knowledge of them that they walk with



Jesus and learn of Him. To Him who called them and now keepeth them be all the praise. He knoweth His own.

With the development of the Lakeside Schools came a new opportunity and responsibility for evangelistic service. The Lakeside Schools are established on the truth as it is in Christ Jesus and there never can be any compromise with anything foreign to Christianity. As it was too far from the city for the teachers and students to attend divine service in Yochow City, provision was made from the beginning for holding regular services at Lakeside. Afterwards, on Sunday, March 14, 1909, a congregation was organized in the Lakeside Schools, with a membership of seventeen, and one elder and two deacons. At the same time the Young Men's Christian Association continued its active work. For a number of years the Christian students have carried on a Sunday School and a preaching place in a village near the Lakeside Schools. A band of student volunteers, numbering about thirty, may be seen doing a little of the Master's will among men. The older students, who are all Christians, have latterly been invited to take part in the Christian Endeavor Society meetings in Yochow City. Thus the Lakeside Schools are reckoned among the evangelistic forces connected with the China Mission of the Reformed Church in the United States.

Then, too, the six day schools, conducted conjointly by the Evangelistic and Educational Departments are a far-reaching method of teaching and spreading the Gospel. This is an encouraging part of our general missionary endeavor, because we reach thus many little

boys and get them into line for a Christian education. Frequently the parents of some of these boys are led to attend Christian services; and there the Holy Spirit lays hold of them and gives them authority to become the children of God. A little child shall lead them.

When we come to speak of the evangelistic work in our Shenchowfu Station we stand on soil where martyr blood was shed. The city was visited on the remarkable trips made prior to 1888 by a noble pioneer of the China Inland Mission. "Adam Dorward dedicated his life to this work, and until his death in 1888 he was incessant in travels and labor, with the patient importunity of St. Paul; beaten, shipwrecked, robbed; sick unto death, counting not life dear if but souls were won. Too often in utter loneliness, felt but unavoidable, so few were the workers and so many the calls from all the Provinces, he visited once and again nearly every city of any size, with the interlying hamlets, in the Province of Hunan. In some of these districts and cities even at the present time the foreigner is unknown." In September, 1897, premises were rented in Changteh by the China Inland Mission. About this time Mr. Gemmel, of the same Mission, opened work in Shenchowfu. After two years of faithful witnessing to Christ he left the place on account of some trouble with the local magistrate, the official also withdrawing. Then Messrs. J. R. Bruce and R. H. Lowis, also of the China Inland Mission, resumed the work. In 1902 a severe outbreak of cholera at Shenchowfu led to a riot in which those two young men lost their lives. Mr. Stewart went up from Changteh to see what should be

done. Mr. Wan, who is now connected with the work of our Mission in that city, the father of one of the present Christian students at Lakeside, had been the servant of Mr. Gemmel, and at the time of the riot was the trustworthy cook of the two missionaries. At the outbreak of the riot he hurried to the magistrate's office for help; but on the way back to the premises he found that the missionaries had been stoned to death by the angry mob. Mr. Wan hastened down the river to report the murder to the Mission at Changteh. Mr. Stewart then went up to Shenchowfu, buried the bodies of the martyred missionaries, and interviewed the officials. Rev. William Kelly, M. D., accompanied Mr. Stewart on that melancholy trip. The China Inland Mission soon after this sad event withdrew from that city. Dr. Kelly took up the work upon independent lines until his later entrance into our Mission.

Dr. and Mrs. Kelly, with the assistance of two evangelists and several colporteurs, spread the Gospel and gradually raised up a small band of Christians who have become the foundation of the Shenchowfu congregation. Dr. Kelly erected a church building largely as a freewill offering to his Lord and Master. This edifice has been a great help to the congregation as a fixed place of worship and praise.

As in Yochow City so also in Shenchowfu the hospital, the Boys' School, and the Girls' School assisted in developing the earlier forms of church life. Rev. Edwin A. Beck in his educational work among the boys and young men left an impression there that has continued to this day. A few of the students whom he first taught

at Shenchowfu have become a part of the good Christian forces now at Lakeside. Thus do a man's best efforts flow like a refreshing stream through the years. Miss Reifsneider and Miss Spangler in their instruction of girls and women in the Word of God added unto the church many elements of truth and of strength. Rev. S. S. Snyder and his faithful wife, and Rev. and Mrs. Irving G. Boydstun and Miss Brightbill were not long enough in Shenchowfu to exert much influence; and yet did not their presence in the place testify of Him whom they had come to serve? Theirs was the will to serve and to help the Chinese and to glorify the Father who had sent them.

One more source of influence may be traced in the stream of older and more experienced missionaries in their passing up and down the river, who in their short visits at Shenchowfu, give out of their fullest experience in grace and truth unto the Chinese brethren. It has come to the ears of the writer how some souls have been edified in the faith by these traveling missionaries. This again points to the fact that we can preach no matter where we are. Strong, pious souls scatter the most helpful gifts as they pass us in the journey of life.

The year 1908 marks the beginning of Rev. F. K. Heinrichsohn's evangelistic work in the Shenchowfu Station. In labors abundant, full of the best strength of early manhood, well versed in the Chinese language and literature, and familiar with the Chinese system of social etiquette, he soon became a wholesome force in the church. The great difficulty in the Shenchowfu work has been the lack of continuity, owing to frequent

periods of political disturbance in the Province and in the Nation. Through all these trials there have been true and tried Chinese Christians to "hold the fort for Jesus." To them the Lord will add His reward and grace and welcome in His own time and in His own way.

In 1910 a property was bought in Luchi, twenty miles distant from Shenchowfu. A day school and a preaching place were opened. An evangelist was put in charge. Also in Shenchowfu, on the main street, a chapel and a bookroom were established, and a new interest was being manifested when the exigencies of the war of the Revolution checked the movement.

During the revolutionary period Mr. and Mrs. Heinrichsohn went home on furlough. They have since been transferred to the Yochow field. The present Shenchowfu staff consists of Rev. J. Frank Bucher and wife, Rev. Ward Hartman and wife, Miss Hahn, Miss Messimer, and Miss Bridenbaugh. Dr. Lewis R. Thompson has just been recently added to the force. None of these have had a chance for continued effort in that Station. In the spring of 1913 a new beginning was made, and we look forward to a splendid development in all the Departments of that Station in the near future. Peace restored to the country and the missionary force with the fruitage of patience in waiting, and you have given factors which God can and does use for His own wise ends.

Rev. Ward Hartman, to whom has fallen the charge of the evangelistic work of the Shenchowfu Station, writes: "My strongest impression of the work is that



we are doing a very small portion of the work which might be done if I had the language and helpers. I think our small church attendance is due to the fact we have no one competent to preach in the church. At present there are only about seventeen members of the church here in the city; so their number does not create any enthusiasm. With the exception of two men, I feel there is little consecration on the part of our people, and so there is need of development of their spiritual lives. As to plans so far formulated, I may say we hope to start a Sunday School this fall. I will start an enquirers' class and have some special studies for two of our present workers, together with one or two others, so as to prepare them for preaching. I plan to keep one or two men out selling books, if we can secure the men. Our work at Luchi will be continued. We expect to do some woman's work, but do not know to what extent, as we have no Bible woman in view. As far as the outlook is concerned, there is little to afford encouragement on the human side. It seems impossible at present to secure the needed workers. Our needs are as great as the field is large. There are three strategic points where chapels ought to be opened as soon as possible, but we have no evangelists for them. There are many places in which preaching halls should be established. O where are the men?"

Our Shenchowfu Station, as we have already pointed out, has been subject to many interruptions. A lasting impression, however, has been made and foundations have been laid. If the country now, slowly but surely, enters upon an era of settled peace, and normal de-

velopment, our work in that ripe field will start on a new lease of life and fruitage. You, reader, must bear in mind the needs of this Station and carry them in your heart to the God of Missions. The hospitals, the two schools, the evangelistic work, and woman's work, all alike call for reinforcements at the earliest time possible. The King's business brooks no delay. In the Shenchowfu district we have a wide field for our cultivation. The question is, What are you going to do with the opportunities which the Lord has given you in that white harvest field? We could give you only an outline of what has been done in that spiritual territory. What little has been told you in these few pages only confirms the conviction of our moral and spiritual responsibility to preach through a reinforced staff. The way is open. Hunan is no longer hostile to Christian faith. Had we all, you and I, the unwavering faith, the iron will, the pitying love, the spiritual devotion, of the great pioneer of Hunan, we should go forward with a glad shout for the very open door. You have a band of missionaries at Shenchowfu who are worthy of far more human encouragement than is being extended to them now. Complete that staff of men and women; erect the buildings still needed; pray more than you have for that Station; and God will signally bless.

The better day of China's toleration of Christianity has come. We cannot say that the situation is an ideal one. In private there is still a deep-seated hatred of any suggestion that the honored religions of the fathers are no longer sufficient. Many a proud scholar of the old order remains to hold that the Four Books and the

Five Classics contain the sum and substance of all wisdom possible to human kind. He may, to please you, in a condescending manner admit that the Gospel you preach is good in the sense that it teaches no positive evil; but, as for himself, he is neither a sinner nor is he in need of any further teaching. In some localities there still lurks that old feeling which has always been so easily set on fire against those who profess the "religion of the West." Stubborn opposition to a missionary doctor acquiring land for a hospital is a fact of 1913 in the Province of Kweichow. True the Central Government at Peking gave prompt and strict orders to cease such foolish opposition; but this has been pointed out in order to show that all is not just what we should like to see.

On the other hand, when we reflect upon the conditions which prevailed twenty years ago in many sections of China and particularly in Hunan, we have reason for gratitude Christianity. is no longer a bar to official life. In fact, many of the new order of officials are Christians. It is now the proper thing for an official to go in person before a representative conference of missionaries and express his appreciation of what has been done by the Christian forces for China. Here in Hunan the change in attitude has been a remarkable one. The officials, scholars, and gentry can unite with the Christian workers in the establishment of a Union Medical College in Changsha. As for the Government at Peking, witness what was done last New Year's Day. "The great feature of the official celebration in Peking was the opening of the



TEACHERS AND EVANGELIST



CHAPEL AT YOCHOW PORT





EVANGELIST AND TEACHERS AT LIN HSIANG



DAY SCHOOL AT LIN HSIANG



grounds of the Altars of Heaven to the public. For 250 years these grounds have been held sacred from the profane eye and have constituted one of the most secluded spots on earth. This year they were the terminus for the pleasure excursions of thousands, and—wonder of wonders—to the Chinese Christians permission was granted for the holding of services in the covered Altar. There large numbers of Chinese listened day after day to the story of Christ's life and death; and thus gave audience in the place to which a few years ago money or influence of any sort could not possibly have bought entrance for a Christian." The recent request on the part of the Government for the prayers of the Christian world may be questioned by some of the more cautious and critical; but there is in it a recognition of the Christian religion as a world force that could not have been given a few years ago. It is said that sixty-five per cent. of the officials of Kwantung are either Christians or so closely related to the churches as to be considered Christians. The Commissioner of Education of that Province is Dean of the great Christian College in Canton, and he has succeeded in prohibiting the worship of Confucius on the ground that idolatry is a sin and a shame and unworthy of an enlightened Chinese.

In Yochow City, opposite to our own Girls' School, is a Confucian temple in good repair. Ten years ago the geomantic influence of the temple was of such force as to prevent the purchase by us of a little hill overlooking the site on which it stands. Then that hill was to be bought for the Boys' School. Now even the shades of

Confucius himself cannot interfere with those zealous Chinese educationalists who have turned the temple into a Girls' School! Let Confucius make at least a little restitution to that half of the human race against whom he so ignorantly sinned! Many of the Chinese sins are traceable to the teachings and influence of the sage who missed China's chance and call to a larger life. Iron Ruler over the minds of men in an intellectual age of brass when gold might have been had for the asking, woman has her satisfaction today! Woman has wrested from thy crumbling hand that which thou didst deny her for more than two thousand years. She has come to her own in ways that thou couldst never devise. Her sister has come from across the four seas and shown her a beauty of soul and a place and a power of which thy proud philosophy never dreamed. The Christ hath restored to her the portion and the position which the Father gave her from the beginning. God made her a queen and her Saviour has led her back to the Palace Beautiful.

We must not, however, overlook the new difficulties that confront us today in China. This transitional stage in her progress is fraught with moral and spiritual dangers of the gravest kind. There are abroad the crudest ideas of liberty. It is not yet appreciated that real personal liberty is based upon the severest self-discipline. There is in all the social classes a lack of altruism. Upon such a basis who will cultivate an abiding patriotism, an unselfish patriotism? The students in the Government schools are impatient of restraint, rules, and regulations. The spirit of unreason-

ing and unreasonable insubordination is so rife in these institutions of learning as to make them foes not only to the best accepted ideas of law and order, but also to the fundamental principles of education. Do these students attend school from a love of knowledge, or are they under the unmoral delusion that their mere presence at school entitles them to political preferment and to the distinction of having conferred an honor upon their instructors which must be appreciated by allowing them the privilege of doing as they please and of dictating the terms upon which they will condescend to attend recitations or submit to examination? In many of these schools the students rule—misrule.

The changed condition of woman comes to some with more than the sense of freedom to be the best that God can give to a woman. The crude ideas that border on vulgarity, if not even license, must be met and corrected by those who have not parted with the original purity and glory of womanhood. Let China guard the honor and the virtue of her young women. Give them the place for which they were created; but do not allow a worse evil than the old slavery to come upon her in these uncertain times.

The activity of the Christians has galvanized the religions of China into imitation of many of the organizations of the missionaries and of the Chinese Christians. A silent permeation of the religions of the land by the ideals and standards of Christianity may be at hand, owing to heavy borrowings from the teachings and culture of Jesus of Nazareth.

All the forms of unbelief, all the caricatures of pure

religion, all the vices, and all the worst moral diseases of the lands commonly called Christian, stand before us like a high mountain of difficulty. Here we need the faith that can indeed remove mountains. This cometh by fasting and prayer only.

#### EVANGELIST MA

DEAR DOCTOR HOY:—

You know he was a cup-mender or traveling blacksmith before he came to us. So you can describe how these fellows carrying their shop and materials on their shoulders came ambling or loping down the street. Then tell something about his appearance, unkempt, unwashed, and with the typical opium-fiend look in his face and eyes. He takes a peek into the open street chapel door because he hears some one talking quite loud in there. As he looks in our dear Bill invites him to sit down a while and listen to the preaching. Tell how pressed the Chinese are for work. But Bill's sweet face made him forget his profits and he sat a while. Then he came back repeatedly, in fact came quite regularly. Bill induced him to come to Sunday services, and then the inquirers' class. You can fill these things in yourself. I am just handing you the bare facts. After a while Bill said to him, "You know God wants us to be pure." He responded, "Yes, without as well as within." He was referring to his opium habit. Well, he promised Bill to try to break it off. After a few days he saw him again, and he confessed that he had lost out in the fight. But then, with a fire in his eye, he said, "But I am going to quit it if I die in

the attempt. For I would rather die in the attempt to break it off than live on this way." Bill was encouraging him in his faith, when all of a sudden he asked Bill if he would not help him in the attempt. Of course Bill would. Ma wanted him to give him permission to bring his pukai up on Bill's veranda, so as to be away from the tempting fumes "which as soon as they rose to his nose irresistibly made him smoke again." And he wanted to be near someone who could help him because of spiritual sympathy and power, for Ma had a world of confidence in Bill. He took his dirty pukai up on Bill's veranda. Soon the fight was on. It was a mighty battle with one of the fiercest appetites ever saddling itself on man. He could not eat. There he lay in agony, rolling, moaning, and groaning as nearly as I can remember for six days. Then the fight was over. He had said he would rather die in the attempt than live on that way, and he almost succeeded in dying. Now he gradually began to pick up in strength, taking only a little food at first, more gradually, for you know fiends do not eat much, they get stimulation through their smoking. You ought to say something about the fact that opium smoking can not be broken off ordinarily without drugs and careful treatment. Well, Ma was happy. He kept shy of the street for a while lest he fall back into the habit before he gained sufficient strength, and then after a while he went to his old trade again. On this last point I am not absolutely certain any more. I forget whether he had begun preaching (testifying) in the street chapel before this or not. Anyway Ma, Tang, and some others,



had asked Bill to let them say something in the street chapel occasionally. By and by, these men, who came almost daily to the chapel and preached fervently, and who were all studying faithfully in the inquirers' class, were seen to be men of God's own choosing, and it will not do for man to reject whom God has chosen. Then we asked them whether they would not like to study the doctrine more deeply or thoroughly. They all expressed the fear that they were unfit for such work, but consented to study if we wanted them too. So as to help them because it took them away from their employment we gave them 3000 cash a month. They studied in the afternoon, but they preached out what they had learned the next morning. So it went on for about a year. Then we asked them to give up their work entirely and devote themselves to the work of preaching entirely. (There is something wrong here in the sequence, but it has slipped my mind, and you will have to see Bill about it.) After not less than two years they were baptized. The class continued as you know and received a fairly stiff training for preaching. Then after about four years Ma and two others having completed their course devoted themselves entirely to the work of preaching. It was not till this spring that they were ordained as Evangelists. Of them all I think Ma is the most fervent and zealous. Rough and ready in a way, but with a real passion for the salvation of his countrymen. He at once brought in his fellow smoker Wang, and has been very active among Buddhist priests. He is always ready to preach (and for indeterminate periods too) because he knows what Christ

can do for a poor devil like he was. But of the fights we had till we had these men nailed down, their pride partly subdued, and loyalty to the Master set above loyalty to self and family, that alone the angels know. In fact it is what has driven Bill into your work. He thought it was defects in himself instead of in the men that caused these outbreaks. Poor boy did not think of the defeat of the Master Himself with one of His own disciples. But humanly speaking, it was Bill and what he stood for and was that brought him around. God always works through men, otherwise there were no use of our coming.

PAUL.

## THE EDUCATIONAL WORK

“**T**HAT the development of the Christian community and the effective presentation of Christian truth and Christian ideals to non-Christians demand, under existing conditions, the maintenance of secondary schools and colleges under Christian influence is beyond all question. The neutral, if not biased, attitude in religion which the Government is pledged to maintain in all its educational work makes it practically impossible that Government colleges should of themselves produce the men who are to be the leaders of the Christian community, whether as preachers, teachers, or influential laymen. It is equally impossible for the Christian community to achieve a worthy development without such educated leaders. Institutions for higher education are, moreover, the most effective means of bringing Christian influence to bear upon the educated non-Christian community and of meeting non-Christian tendencies of thought.”

Contact with foreigners has quickened the mind of many a Chinese and created within him the earnest desire that his children shall have better opportunities than he himself enjoyed when a child. A few days after Mr. Cromer and I had settled in our humble home, a military official, who had met Americans and Europeans in Nanking and had served as a guard to a company of American civil engineers, called on me and asked me to teach his little son. This was gladly



YCHOW CITY GIRLS' SCHOOL



GIRLS' SCHOOL, SHENCHOWFU



A FAVORITE RETREAT ON GIRLS' SCHOOL COMPOUND AT YOCHOW CITY



promised him. The shy lad was joined in a few days by the son of my teacher. A week or two later another boy came. Still a month later the fourth pupil made his appearance. This interesting class became the foundation stone of our educational work for boys and young men in China. In September, 1902, the "Seek New Learning School" was organized with nine pupils and one associate Chinese teacher. At the same time the temporary school building, which is now used as an annex to the hospital, was erected. The number of students increased at an encouraging rate and the foreign teacher's experience expanded with the daily revelation of new Chinese characteristics. The instruction was simply in the primary branches. But the future possible developments were kept in mind from the beginning. From January, 1903, Rev. William A. Reimert began his helpful work in the school. It was by him that the Y. M. C. A. was organized and at first fostered. From the time of the first lesson that was taught by us in Yochow City to the present day has our blessed religion been emphasized in our educational work for boys and young men. As in Japan, so here the effort has been made to blend Christian character and learning.

Our students were mere beginners in the "New Learning," and the early stages of our enterprise were not at all easy. Discipline could not be established in a day. Several times things looked rather dark and difficult; but quiet firmness and the occasional use of the rod procured measurable order. One day the atmosphere was charged with the electricity of an incipient insub-

ordination and no one knew when and where the lightning might strike. When I entered the building to quell the disturbance, Dr. Beam marched up and down, outside of the building, ready at the least sign of ugly trouble to come to the teacher's rescue if necessary. Happily for the students, the insubordination was settled without an appeal to that "big stick" which the Doctor carried in his hand. We did not then, and do not now, advocate "licking and learning" as twin forces in the process of teaching the young Chinese idea how to shoot. It may be said, however, that in individual cases a little "birch oil" has wonderfully eased the workings of the wheels of our educational machinery. And then the inevitable thanks for the chastisement always put matters on a good basis. Let it be whispered that the teacher must be master of the situation or go home and cogitate on things Chinese. Today the upper classes, the members of which are all Christian, maintain, of their own initiation, a splendid example of good deportment; and in the whole institution the laws and regulations are well observed. In cases of theft the students are glad to help in locating the guilty one; and in the matter of gross disobedience or flagrant immorality the sense and sentiment of the student body nobly support us. The time has come for the students to have some concern for the good name of their school.

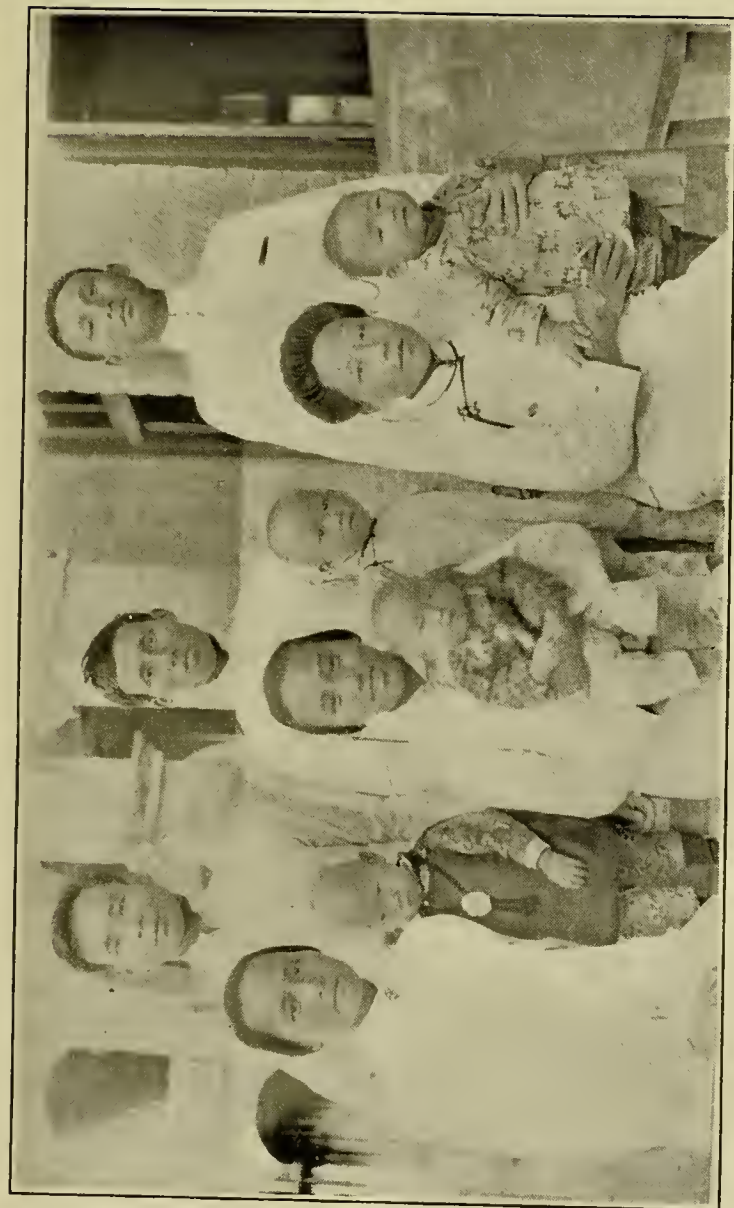
During those early years the combined efforts of the teachers were not without tangible results. It was soon perceived that we had here the cornerstone of a splendid educational work. A number of the students showed such interest in their tasks as to encourage us to plan

better things for them. We prayed more earnestly for men and means. The interest at home in this undertaking grew with the days and contributions were made towards the enlargement of the school. Dr. Beam, Mr. Reimert, and the writer spent much time in looking for a suitable place. The day before Christmas, 1904, a large tract of land was bought at Lakeside, on the shore of Tungting Lake, about four miles south of Yochow City, which was soon to become the site of "The Lakeside Schools." During the year 1905 the writer was home on furlough, and the Rev. William A. Reimert alone conducted the school.

From the first of March, 1906, to the middle of February, 1907, the president of the school was engaged in superintending the erection of four large and a few small buildings at Lakeside. His own residence was a gift from the Elders of Pittsburgh Synod. The large dormitory was erected by means of the funds donated by Mr. George W. Hoffman and his wife Agnes. Many other kind friends supplied the means for the rest of the buildings. At one time we feared that we should not have enough money to undertake the erection of the Recitation Hall. The difficulty was presented to our Board at home by letter. Soon came the answer by wire, "*Go on.*" These experiences have been told the student body and the telegraphic message of *go on* has become a sort of call in prayer and Y. M. C. A. meetings. Know ye not, my readers, that God often blesses your burdens and makes them the starting point of faith and inspiration for others? *Go on* in the name and cause of Christ, and save China!

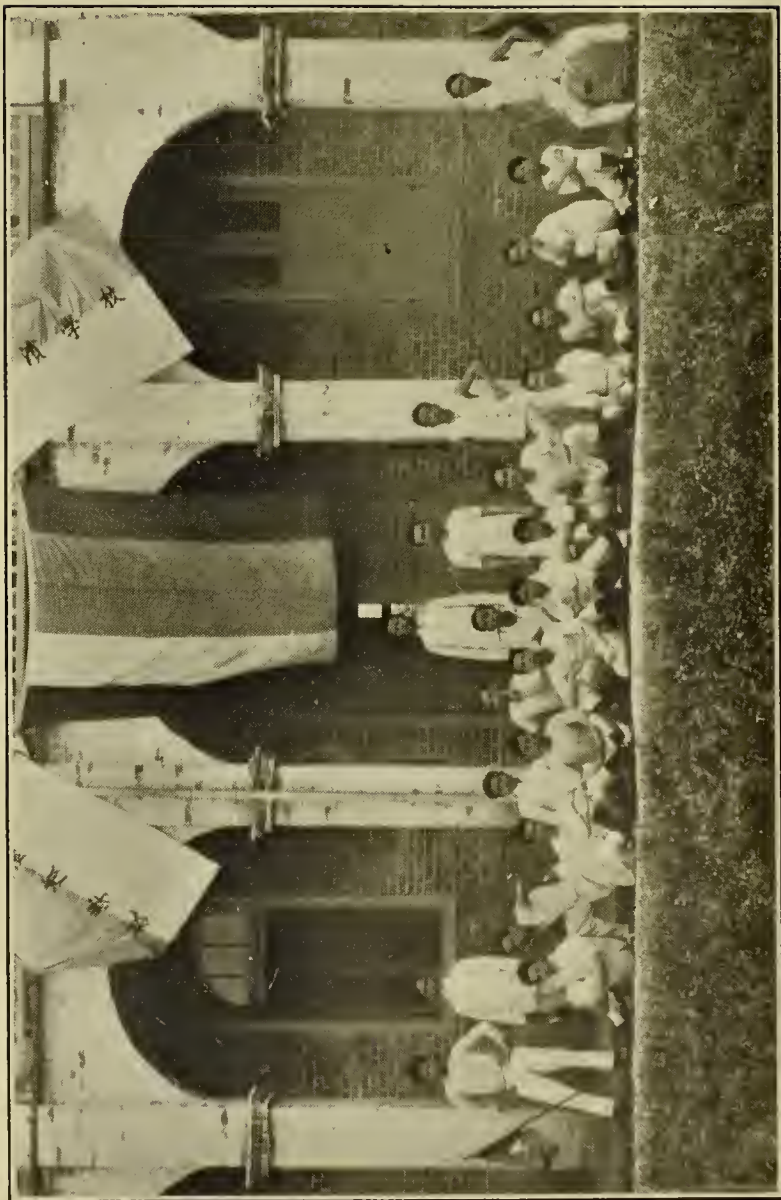
A most remarkable experience of that busy year of building operations was the fine weather that was granted us. During all that time we lost only one day on account of bad weather. There was plenty of rainfall all year. The rains came on Sundays and at night. Occasional showers fell in the daytime, but never enough to interfere with our outside work on the buildings. Both the Chinese and the missionaries speak of that good fortune to this day; and the request has been made that it be mentioned here. In all the affairs of life and service, give us fair weather, O Lord, and we will serve Thee all our days. In the time of missionary stress and black clouds, deliver us, good Lord.

The days included in February 23-26, 1907, mark the removal of the school to Lakeside. The new location became our Land of Promise. A new era of revised courses of study and of enlarged opportunity was upon us. Beautiful for situation is fair Lakeside; and holy springs the endeavor that now is and is to come in the lives of students here. In October, 1906, Rev. J. Frank Bucher and Prof. Horace R. Lequear joined the faculty and Rev. Reimert withdrew from the school in order to devote all his time to the evangelistic work. Upon our removal to Lakeside the name of the school was changed to "Lakeside Schools." There were to be Four Departments: 1. The Preparatory of three years; 2. The Academy of four years; 3. The College of four years. 4. A Theological Department of three years was also at that time planned. The latter, of course, will be merged in the Hunan Union Theological Seminary, with which our Mission plans to join in future theological work.



THE SENIOR CLASS OF LAKESIDE COLLEGE WITH EACH MEMBER'S FAMILY





FOOTBALL PLAYERS AT LAKESIDE SCHOOLS

The two new members of the Lakeside faculty brought with them fresh from Franklin and Marshall College the latter day energy, enterprise, and enthusiasm of the best American educational endeavors. They threw all the warmth and flow of their young blood into the work of improving the Lakeside Schools; and, you, reader, owe much to them for the growth and greater efficiency of the educational work of the China Mission of the Reformed Church in the United States. In the early part of 1910, Rev. Bucher was compelled to return to America for a surgical operation. When he returned to China in the fall of 1911 he went to our Shenchowfu Station, to take charge of the Boys' School. Rev. Edwin A. Beck began to teach in the Lakeside Schools during the fall of 1910; and added a wholesome influence to the institution, as he is an experienced teacher. At different times Mrs. Hoy, Mrs. Beck, and Mrs. Lequear have taught classes in the Lakeside Schools; and their services have always been appreciated by students and faculty. At the opening of the fall term, 1913, Rev. William A. Reimert took up full work, having been transferred from the evangelistic to the educational work of the Mission.

From the beginning, with the private class of four, to the opening of the fall term on the 9th of September, 1913, three hundred and fifteen students have been in attendance for varying lengths of days. The present number of ninety-six is divided as follows: Preparatory, fifty-four; Academy, thirty; College, twelve. The first graduating exercises will be held the latter part of December, 1913. The Senior Class numbers three.

We have boys, bright, merry lads; but we have also

more mature young men, who are grappling with grave problems in mathematics, history, art, science, language and literature, philosophy, life, civilization, and Christianity. From the day of small beginnings to the present serious toil of the Senior Class in College, we have quietly struggled upward; and no one has blown the trumpet for us. We have seen boys develop into young men of promise who have knowledge and personal truth. Among such, knowledge sanctified in Christ Jesus must become power indeed; and in the might of the Holy Spirit we shall see the Gospel go forth among men through men of solid attainments and consecrated strength of personality. And China today calls for men of cultivated insight; and to these a growing knowledge of God's universe and of God's Son is sacred.

Nothing worth while in our educational institution is effected without prolonged effort, and no effort can be sustained during months and years without the energy being galvanized by the numerous delights which the work itself brings, both in the doing of it and in the results. The teacher's vision of the student's future, based upon the knowledge of what has been done with others in similar beginnings, stimulates him, and he thus approaches the preparatory student of average intelligence with a reasonable assurance of ultimate success.

In our Preparatory Department, as well as in the Academy and College, we lay heavy emphasis upon the Chinese language and literature. The criticism is often made that Mission schools neglect proper instruction in Chinese. Our efforts all along have been to

improve in these branches from year to year. Besides Chinese, universal geography, arithmetic, English, and the Bible are taught. During the last year of the Preparatory Department elementary physiology is introduced with good results.

In this Department we have now fifty-four students. These come from all the walks of life; and the recitation room shows no respect of persons. It is mind and spirit that we meet and try to direct and inspire. Rank here comes only through diligence, attainments, and worth of character. Let no one enter on the presumption that he is born noble.

We are not without our discouragements. Students come and students go. Some little boys and some young men get homesick and leave. A few are taken out of the school because the Bible is too difficult to learn. In this, of course, there is a latent opposition to the Name in which all our educational work is founded and carried forward. Occasionally a young man learns that he cannot lay down the law for the school, but that the school has laid down the law for him. Then he leaves in disgust and poor pride. He is not a foreign slave. Here is another who finds the daily physical drill too much like work. A student must not work; and he goes home to loaf—to join the ranks of the weary.

Such, however, cannot blind our eyes to the merits of the boys and young men who soon show that they have come to study. What a privilege it is to teach them! And their souls? Who can stand between them and the living God and not find his whole being

going out in his preaching? Of such must come the Republic of China. Of such will be the Kingdom of God. Let no one be slack in this, the Father's, business. He who would build with immortal minds and souls must indeed be a master builder in the Spirit. Let him have no other foundation than that which is laid in Christ Jesus. Then shall he have a temple fit for service and worship.

In the Academy, too, we hold before the student a character conformed to God's will and assimilated to Christ's likeness, and for daily conduct the practice of whatsoever things are noble and lovely and of good report. For what are they here? To enjoy? Yes. To work? Yes. To know? Yes. But it is not all enjoyment, and it is not all work, and it is not all thought, in any of its forms, which is the purpose of life, and ought to be the chief aim of students at school. They are here to learn *to be* and the cultivation and production of character in the image of God must be their highest aim.

"To follow knowledge, like a sinking star,  
Beyond the furthest bounds of human thought,"

must be subordinate to this ultimate purpose of being good men.

This primary purpose of character does not exclude the ideals of scholarship. To do one's best in study is an important step in the persistent effort to be one's best. The education of the will, which is so important in the conduct of life, has its place in the formation of correct habits of study and thought.



In the Academy the study of the Chinese language and literature is continued with a proper emphasis upon its vital bearings on the culture of the inhabitants of the land. No student shall have the least reason to say that we look lightly upon this part of his education. Geography, history, mathematics, the elements of science, English, and the Bible are also in the course of study. Physical training and exercise are daily requirements, and this not without marked effect on the boys and young men. The Chinese have undervalued physical health and strength and have neglected the most common means of securing the same through regular training. There is good work to be done right here.

There are thirty students in the Academy, and nearly all of them have shown gradual improvement in conduct and in habits of application. It is a matter of gratitude and encouragement to watch these students grow. He who keeps in touch with youth in China does not lose faith in the cause of righteousness upon the earth. Here, as elsewhere, human nature seeks, under proper guidance, that which is higher than self; here human nature needs the uplift of Jesus Christ; and here, as elsewhere, souls are quickened to hate sin and to respond to the Divine. Here, also, we find ardent natures, warm hearts, the glow of love, the fire of enthusiasm, and even the flame of life.

On account of the blessed experiences in the lower schools one has a right to reckon on the future. Building on their past records and the attainments of the present we entertain for the College students a hope

that maketh not ashamed. Step by step, year by year, have they made their way. The love of knowledge, the awakened conscience, the confirmed will, the growing zeal for righteousness, and the quickened sense of responsibility to preach righteousness to others,—these are some of the characteristics of the Lakeside College students which afford us hope. There are three men in the Senior Class; two in the Junior; and seven in the Sophomore; while the Freshmen are not in existence this year. All the College students are Christian men. Here we have Sunday School teachers, earnest Y. M. C. A. leaders, and preachers of the Word throughout our neighborhood. Of such is the moral and spiritual tone of our educational work at Lakeside. And more will follow in God's own time.

The Bible continues to be a regular study in the College. In addition to the prescribed Bible course, the students follow detailed Y. M. C. A. and Student Volunteer courses. The Bible is thus made a daily companion. These College men have entered the charmed circle of higher English and the best of English literature is within their reach. Their own mother tongue has become still more precious to them, and by comparative study new treasures are brought to light. History and philosophy, science and mathematics take fast hold upon them, and they walk with the masters of the ages through academic groves, where God has erected His beautiful temples of truth. In their daily toil with lessons and with the deeper problems of life, conduct, and character, they learn their place in God's universe. Every man has his own proper gifts, one

after this fashion and another after that. An educational process is begun in every Christian student of which the only end is or can be the full possession of the treasures of wisdom hid in Christ Jesus. Through such young men new ideas will be carried into the Chinese homes, into Chinese society, and into the Chinese nation. Out of this people Jesus is calling His own. Unto Him shall all the earth turn for that knowledge which interprets God, man, and nature.

The Lakeside Schools maintain an organized church with a membership of thirty-nine. All the interests of the congregation are receiving an impetus by the gift of two thousand dollars gold from the Woman's Home and Foreign Missionary Society of General Synod. The Lakeside Chapel will be a great gain to the spiritual work connected with our Schools. The friends who have so kindly made this building a reality are lending us a very helpful hand indeed. We will worship there in the beauty of His Holiness. A building set apart for this must be our holy place.

The Lakeside Schools, conjointly with the Evangelistic workers, are conducting six day schools, in which there are about one hundred and fifty little boys. These are in order to the main institution, and will in the course of time be a base of supply in the matter of students.

We have but a beginning at Lakeside. What has been given us to do simply opens the question of the future. As in Japan, so here, the way is a fair one that points to the goal that is set before us. That there is a work for us in this part of China we profoundly believe.

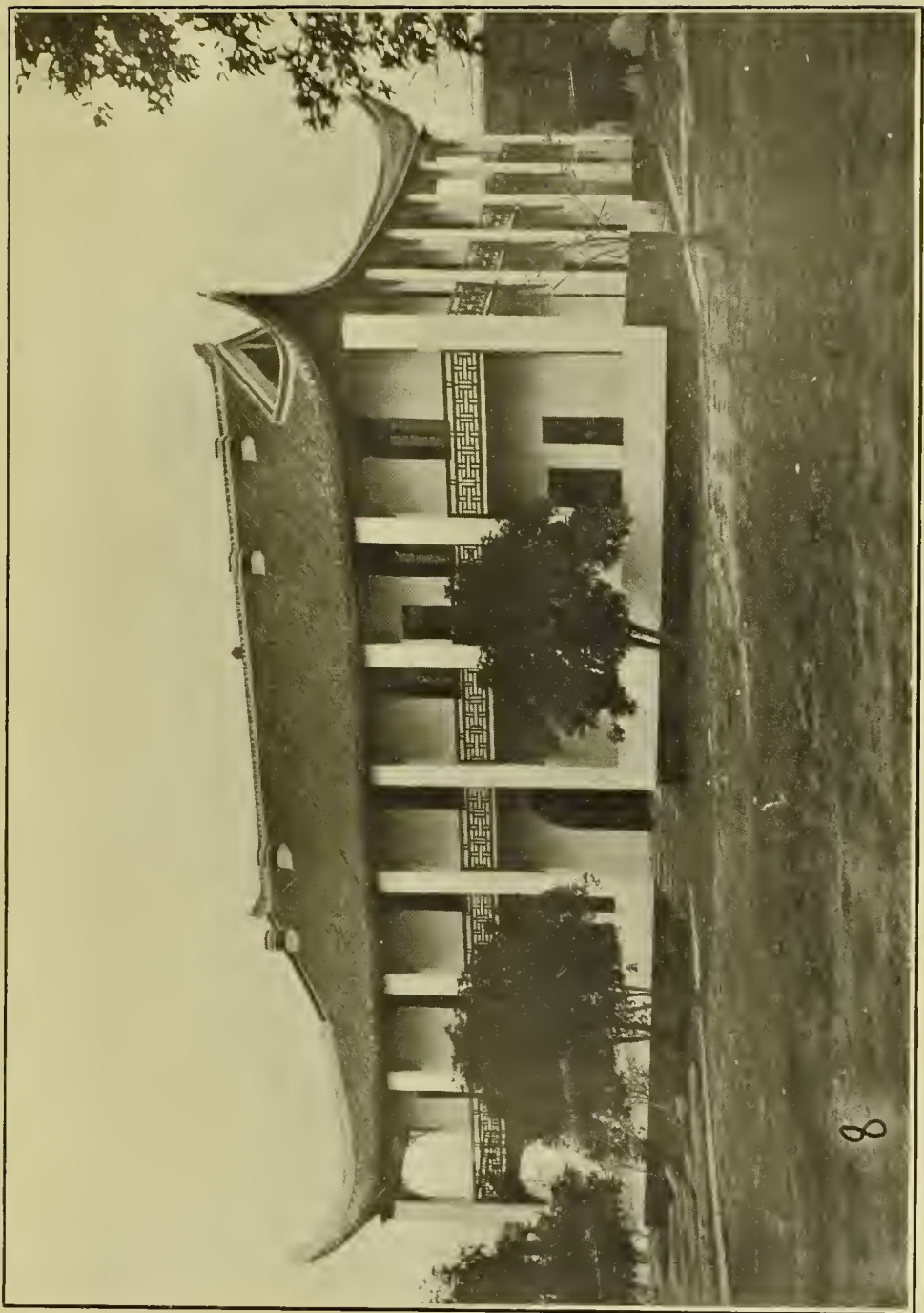
What the North Japan College is to our church work in the Land of the Rising Sun is the hope of Lakeside Schools to become to a part of the church work in this country. We have made steady progress and we may through the promises of our God look confidently into the future. That our friends at home will more and more come to our assistance with men and means we affirm here and now; because you and we thank God for what He has granted to us at Lakeside. A grateful heart prompts each one of us to do more and better as we grow older in this blessed service.

#### SHENCHOWFU BOYS' SCHOOL

BY REV. EDWIN A. BECK

*A Chinese Day-School.*—During several years, Dr. Kelly supported a Chinese teacher who kept a day-school for the benefit of the children of workers and helpers about the mission premises. For one or two years this little school was kept in a guest-room near the old chapel; later, in one of the rooms of the dispensary building. This little school, being typical of the old Chinese school, is our apology for attempting to describe it.

Teacher and pupils were provided with primitive benches and tables. Text books, ink-slabs, pens, and paper were indiscriminately stacked; the floors were strewn with scraps and refuse; and the air was heavy with the exhalations of tobacco. Cheap paper editions of the Classics represented the text books, and lessons consisted in learning by rote the text of these books, beginning with the "Three Character Classic" and continuing through the "Four Books" and the "Five Classics." The "Four Books," for example, consist



Boys' School, SHENCHOWFU





TEACHERS AND PUPILS, BOYS' SCHOOL, SHENCHOWFU

of the following: Confucian Analects; The Great Learning; The Doctrine of Correctness and Moral Harmony; and the Philosophy of Mencius. We found the pupils in this little school in various stages of advancement, a number of them having nearly finished committing to memory the series through the "Four Books." The understanding of the majority was about as much as if it had been Greek. But for them the time for understanding had not yet arrived. The Chinese method is to cram the memory first, and then by and by to elucidate the text. For the older scholars this process of elucidation had begun. The teacher spent half an hour explaining the meaning of the day's portion of Mencius. His pupils huddled around his table, some listening, some discussing the matter themselves. Of the rest of the scholars, some were warming their feet over the little charcoal fires carried around in buckets. Others were industriously chanting their memory work; others were running about finding various sorts of amusement. By the teacher's side was his water-pipe. Anon came a boy bringing a lighted taper, and the teacher indulged in refreshment.

The school industriously at work was a regular pandemonium. Each boy had his own sing-song tune to which he chanted his verses as he learned them; and only the idler was silent.

At the teacher's pleasure the school practised character writing,—the art of using well the ink-slab and Chinese pen being highly esteemed. On Mondays they composed essays, to the correction of which the teacher devoted much labor. The sessions lasted from

daylight to dark, with intermissions of an hour or two each for breakfast and supper.

*An English Teacher.*—The writer's connection with this school began in the capacity of teacher of English. It is interesting to think back to those early days in the school-room; of how, when 3 o'clock approached—the time for the teaching of English—these worthy students used to distribute themselves over points of vantage and keep a lookout for the teacher's appearance. Seen, word was passed, and all scampered to the school room, native teacher and pipe in the meantime retiring.

We were very much assisted during the first year or two by the services of Mr. Chen, a Christian Chinese, who was teaching English in the government school. As his afternoons were free, he volunteered to come to our school and teach an hour each afternoon. We were only too glad to avail ourselves of his kindness, and to give the scholars the benefit of an hour each day of Bible history. In return for this, Mr. Chen was given two hours' instruction in English each day.

*A Boarding School.*—During the succeeding summer (1907) the new Boys' School Building was erected. Accommodations would be ready by November for fifty boys, if so many were available and if it were deemed advisable to admit so many. As we had every reason to believe that a recently appointed missionary, who had already been in China long enough to acquire the language, was being sent to Shenchowfu to engage in Boys' School work, we ventured to announce that a school of the middle grade (in other words an academy) was being opened, and that we would receive about 30

scholars. We promised to furnish the best of foreign and Chinese instruction. After the enrollment of about 20 boys, it was learned that the writer would be the only foreign teacher available for the school. If this teacher had been able to use the Chinese language sufficiently to deal courteously with his teachers and clearly with his students, his embarrassment would not have been so great; as it was, it often was acute. Carrying out our promises, however, as best we could, we opened school, furnishing a cozy dormitory with comfortable beds, furnishing good food (though that consisted principally of rice), and furnishing books and the best instruction possible under the circumstances. Much assistance in the management of affairs during those difficult days must be acknowledged as received from Mr. Heinrichsohn and Dr. Kelly. With the arrival of Chinese New Year, we secured the services of Mr. Chen, his time now being devoted wholly to the Boys' School and the Girls' School. Mr. Boydstun, having arrived, also assisted with a class in Catechism once a week. Meanwhile, servants, teachers, and students had been inducted in a routine of school discipline which proved quite satisfactory. We were sorry to lose both Mr. Chen and Mr. Boydstun at the close of the school year. With all our limitations and disappointments, it was astonishing to see how eager boys were to get into the school, and how anxious fathers were to enter promising sons. Merchants, farmers, and even officials, brought their boys when we would admit them. The explanation that my Chinese teachers gave was that our school "had a good name; that we paid attention to

discipline; and were interested in making character in the boys."

Perhaps the best that we gave our boys was a sort of Christian family life. The school was small enough to really be one large family. All slept in the same comfortable dormitory; all ate in the same dining room; the principal lived in the building with the boys and often took his meals with them. Morning and evening prayers were held together, and the Blessing was sung at meals. Cleanliness and orderliness were aimed at and progress was made along these lines, as well as in frankness, truthfulness, and general manliness.

*Scholars and Manual Labor.*—The Chinese have a tradition that a scholar ought not to do manual labor. The long finger-nails of Chinese scholars proclaim their contempt for work. Even a menial coolie, when he begins to study books, acquires a contempt for work, and in many cases prefers to starve or go back to his coolie labor, rather than do a little work as a student. We in western lands honor those boys who work their way through school, and those who from poverty work their way up to positions of trust and responsibility. It will be a good day for China when she learns the dignity of labor. One of the things we tried to inculcate was the dignity of labor. We had some boys who were not able to pay their way; some of these were partially supported, some wholly. But no one received support without doing proportional service. In this way the daily scrubbing of floors, the wiping of desks, the tending of fires, cleaning of windows, changing of linens, etc., were looked after by the boys themselves.



It would be valuable to have industrial adjuncts to our schools; gardening and carpentry could be made profitable. Some such plan will probably have to be adopted when the schools are on a better running basis and larger numbers of partially supported students need to be cared for.

*Results.*—In a course of years so short, so hampered and so interrupted one could hardly look for great results. However, a few things may be mentioned for the encouragement of those who are interested. I have already mentioned the fact that discipline was resulting in character, and giving the school a good name. I am glad to record that Christian teaching and influence resulted in several definite decisions for Christ. In the spring of 1910 two of the boys were baptized and received into the Church. Previous to this, Wan Ch'uan K'o had already become a member of the Church; and Fang Ming Teh, a son of earnest Christian parents, was zealous in Christian witness, though very young.

Of course, every Sunday morning during the school term, every boy was required to be in his place at the morning and evening church services; but it was a pleasure to see that even in the hot summer time, when the boys were scattered and back in their heathen homes, Sunday morning would bring them together in their usual places; and we were always so glad to have them there, because they and the school girls were such a help in the singing of the hymns of the Church.

And the habit of morning and evening prayers some of them carried into their vacation life too. I recollect

how I came upon a group of them getting ready for bed. They carried a little light to their beds, and gathering around it, read a portion of Scripture, sang a hymn, and offered an evening prayer.

I also recollect the moral courage displayed by Wan Ch'uan K'o in foregoing a government prize which was easily within his grasp, *because the examinations were finished on the Lord's Day*. This incident of the competitive examinations also indicates something of the scholarship of our boys; for the two boys who entered were among the winners, and Ch'uan K'o only lost by dropping out the last day for conscientious scruples as above indicated.

In the fall of 1910 the writer was transferred to Yochow City and his connection with the Shenchowfu Boys' School ceased. Mr. Bucher, on his return from America, was entrusted with this work, and in his hands it is to receive fuller development.

Rev. J. Frank Bucher adds a few notes concerning the Boys' School in Shenchowfu.

"I opened a day school here on my arrival in 1911; but it was open only a few weeks over a month, when we left on account of the Revolution. At that time I changed the name of the school to "East View School." This year, 1913, I opened on the 10th of February; and will close June 17th for the summer vacation. We will reopen September 16th for second half year. There are 39 pupils in the Primary and 27 in the Preparatory. The Primary is simply a day school for younger students in the Chinese language and literature only, as they have not sufficient Chinese to take up the western branches."

The great problem before the Shenchowfu Boys' School is the matter of a suitable location. An entire change must be made. The present school building was erected on a small corner of the hospital lot. To develop a school there is physically impossible. There is no room on that lot for the two hospitals and their outbuildings and a growing Boys' School. The sooner the change is made the better for all concerned. That institution also calls imperatively for at least one more teacher. Supply that school with men and means, and you may look for good results.

This is an interesting time to be alive. The human race has absorbing matters afoot in our quaint old world. The voices of the night have grown into hopeful, earnest calls of the day. One thing leads to another with startling rapidity; and the eternal chain of social cause and effect has been charged with a living spirit. In all nations life begets life; and men and women, each after God's own plan in history, arise, like John the Baptist, with a message to which even the Scribes and Pharisees of the ethnic religions must lend their ears. The greatest of these voices is to be heard here in China. Woman is coming into her birthright. She is wearied of thinking through the religions of the land, for these deny her her very soul. Men may discuss the so-called beauties of Confucianism and Buddhism; for her they have had only the "curse of having been born a woman." She appears today in the light that lighteth every soul that cometh into the world to tell the truth about her false position under the extolled doctrines, and in her awakened mind she has developed the faculty

of asking from the depths of her consciousness the most annoying sort of practical questions, which the learned doctors have not yet learned how to answer, much less to evade. Life is real, life is earnest, for her; all this must be granted. It is the latest gift from God.

Jesus of Nazareth has brought life to China, and through the ministry of *free* women from the West is teaching the Chinese women that they are *free-born*. No longer shall the religions of the land deny them the eternal rights lodged in two words—*Human* and *Personality*. Here they find their all. No *man-made* religion shall ever again take this inheritance from them. In the beginning God made man and woman. Man then presumed to enlarge and improve God's plan, and endeavored to take away from his helpmeet the Divine breath of life and tried to teach her that she was *not a living soul*.

The undoing of the Chinese religions has not come with the blare of war trumpets or the boom of cannon. The might of the Lord cometh not in the political signs of the times. The woman with a heart, a sister's spiritual deep calling unto the clear deep of the enslaved sister in China, has revealed the greatest thing in the world—love, *God's love*. Will you find that in Confucianism and Buddhism? The Chinese woman says *No*, a thousand times, *No*. She knows better than we do whence came the bitter waters these thousands of years; and she is learning whence floweth the River of Life. Ah! ye proud scholars, in your philosophy of religion, ye know not woman!



FACULTY OF YOCHOW CITY GIRLS' SCHOOL





KITCHEN AND LAUNDRY HELPERS, YOCHOW CITY GIRLS' SCHOOL

God has led the women of Christian lands to open a mighty work of spiritual glory here in China; and our own Mission has entered upon the task with the faith and consecration of the earnest young women whom you have sent. With renewed prayers, read and ponder what they have to tell you about their work.

### YOCHOW CITY GIRLS' SCHOOL

BY MISS S. EMMA ZIEMER

Upon our arrival in Yochow City, December 25, 1902, Mrs. William E. Hoy had gathered into the Mission Compound a group of five Chinese girls. She employed a Chinese woman to act as matron, and with the assistance of a Chinese teacher the girls received instruction in the principles of Christianity as presented in the Catechism and a few other books prepared especially for school work.

During the year nine girls were added, making the enrollment fourteen. This was the beginning of the Yochow City Girls' School.

It was the first time in the history of Yochow that any one, generally speaking, had taken an interest in the education of girls. An educated son was an honor to the family and might some day secure an official position and be able to support not only his immediate family, but many of his more remote relatives. Not so a daughter. Why should parents spend money on her education when all the benefit of her culture would be enjoyed by another family?

When the school was first attempted, it was not easy to secure pupils. It was found, however, that if some one bore the expense the Chinese parents would allow their daughters to attend any school.

After a year of language study, I was placed in charge of the school, giving my whole time to its development. In September, 1903, Miss Christine Reifsneider reached Yochow and together we labored for the advancement of education for Chinese girls.

Many visitors were received and entertained. They became impressed with what they saw and went away favorably inclined toward the work we were trying to establish. As we became more conversant with the language, the course of study was enlarged, the confidence of the community grew, and the attendance increased.

Because of inadequate quarters in which this important work was being done the number of pupils was limited, and when the enrollment reached twenty-nine the rooms were overcrowded and pupils had to be refused admittance. Many of the poor girls sent away were lost sight of entirely, and probably never had an opportunity for a Christian education.

In October, 1906, Miss Reifsneider was sent to Shenchowfu to open the first school for girls in that city. Miss Anna C. Kanne became associated with me at Yochow and was in charge of the school when I went home on furlough. Shortly after my return to America, the old building was condemned as unsanitary and unfit for use. The hospital department kindly gave us the use of part of their building which was not in use for

hospital purposes at that time. When I left Yochow on furlough, I confidently expected that the means for adequate buildings would be supplied, so that upon return to work construction might begin at once.

The Church responded to the appeal, and upon return in March, 1910, plans for a suitable building were submitted to the Mission. In the meantime, gardens to the north and east of the Compound had been purchased as a building site. It was decided to erect the Recitation Hall until the number of pupils would demand a dormitory. Rev. William A. Reimert was appointed to superintend the building; on account of illness the work devolved upon Rev. Paul E. Keller. Faithfully and patiently he continued the work, notwithstanding the trying heat of summer and the general unrest and disturbances caused by the Hunan riots.

The new building was formally opened February 20 and 21, 1911. A large number of visitors, both men and women, were entertained. They seemed much interested in what they saw and heard. The work was progressing nicely when the Revolution occurred and suddenly caused an interruption for five months. Girls' Schools (especially near the scene of conflict, as ours happened to be) were immediately ordered to be closed. The school year opening in September, 1912, and ending with June, 1913, has been the most encouraging year of work. Sixty girls were admitted during this time, and a number of applicants of necessity refused.

By using the library, two class rooms, and music room in the Recitation Hall, we managed to accommodate at one time about fifty girls. We very much need the

rooms for original purposes. While on the one hand we rejoice in the increase of the number of pupils, we are again brought face to face with the problem of how to accommodate them. Our immediate needs have always been supplied and we believe that in the near future the erection of a dormitory will be made possible, especially since there is a fund toward the erection of said building.

We have adopted the Central China Christian Union curriculum covering a period of eight years. A high school course will be added as soon as necessary. The great majority of girls who come to us at the age of eight or ten are betrothed and we consider it quite fortunate if allowed to remain with us for a period of eight years. Again a number of girls come to us between the ages of fourteen and twenty who have never studied. These girls enter the primary grade and naturally never complete the course.

Great changes have taken place especially within the last year. The year 1913 marks the opening of the first Government Schools for girls in Yochow City. People are not only willing but anxious to have their daughters educated. With few exceptions our pupils pay from fifty cents to one dollar and fifty cents per month toward their board. This amount may appear very small, but not so when we consider the poverty of the masses of Chinese.

Within the vicinity of Yochow City, we rejoice to say there are six Christian homes established by six of our former pupils. Not only will you find a marked difference in cleanliness, but a Christian atmosphere permeates the entire home.



Our hearts are filled with gratitude as we think of a number of other girls who have gone from our school and established Christian homes in more distant cities and towns.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the Glory in the Church and in Christ Jesus—unto all generations, forever and ever, Amen.”

### WANG CHANG SENG

BY MISS ANNA C. KANNE

In the fall of nineteen hundred three (1903) Mrs. Lei, a woman employed by one of the members of the Mission, brought a twelve-year-old girl—Wang Chang Seng—to the Yochow City Girls' School. She was the eldest of a family of five children; her father was a carpenter, also sold some garden produce. When eight years old she was engaged to Lei Sung Kueng, later a student in the Boys' School. Chang Seng's parents decided that she should live with her future mother-in-law, as their financial circumstances were pressing. Thus it happened that her mother-in-law placed her in school. At that time the education of girls was a novel idea; and as all the students were supported, her motives for bringing her might bear questioning.

Chang Seng's feet were very small—tightly bound; she did enjoy playing games. Finding this rather difficult she gradually began unbinding them; now they

are almost their natural size. Anti-foot binding sentiment was always strong among the majority of our girls. At Christmas time Mrs. Lei, Sung Kueng, and Chang Seng were baptized by Dr. Hoy. During her six or seven years of school life she was a diligent student; one year her class spent in the Shenchowfu Girls' School. Her heart's desire was to become a nurse; she with another girl had been helping in the dispensary each Wednesday for women for some years. In the fall of nineteen hundred nine an opportunity came—a ward for women was opened in the Yochow City Hospital. There she spent two years, then the ward closed.

A Christian matron was sorely needed in the Shenchowfu Girls' School; she was willing to fill this place, so in the fall of nineteen eleven (1911) she returned to Shenchowfu. That same year the Revolution occurred; schools had to be closed, and Chang Seng came back to Yochow. Repeatedly she had been urged by her relatives to be married; but her future husband's conduct was such that he had to be dismissed from the Lakeside Schools. Therefore, she refused until he would show signs of a changed life. Now it seemed that the time had come. They were married in the church by Rev. Reimert, December, 1911. Her husband wanted her to go to his relatives some miles away, but she knew that if she consented pressure would be brought to bear upon her to perform some heathen rites, so she refused.

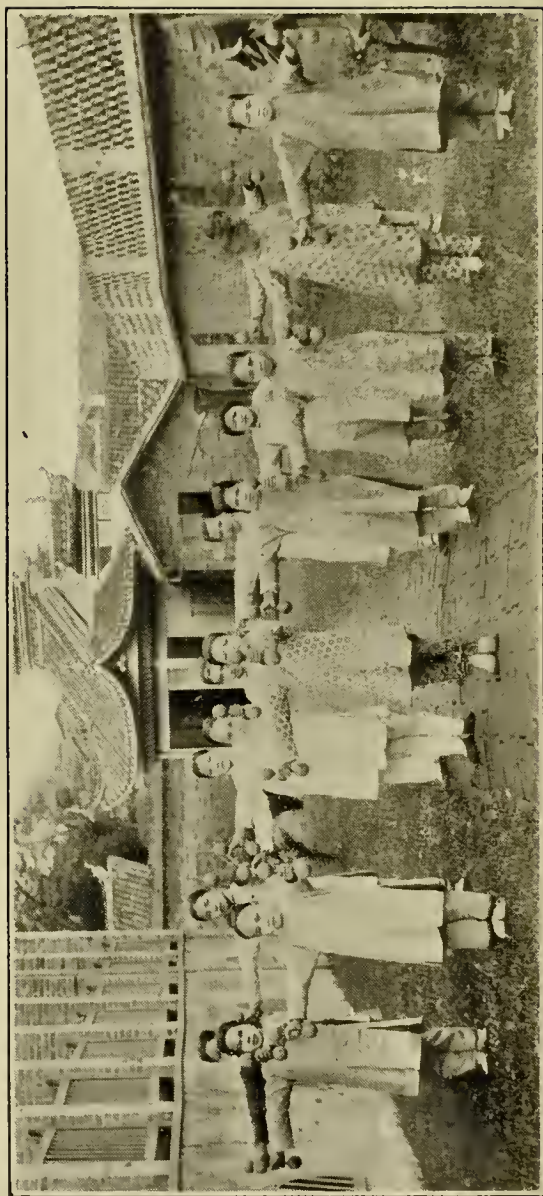
After her marriage she was employed as a Bible



READY FOR A GAME



YCHOW CITY GIRLS' SCHOOL SERVANTS  
(The pet goose is a gift from one of the patrons)



CLASS IN CALISTHENICS, YOCOW CITY GIRLS' SCHOOL



woman in Yochow, teaching the women to read and telling them the old, yet ever new, story of Jesus. Her husband was a messenger boy to General Lee in Hankow during the Revolution. More than one year she served in this capacity; in the spring of nineteen thirteen (1913) she went to live in Hankow, where her husband is employed in the Canton-Hankow Railroad Office.

During her student days God used her to awaken a true revival among the school girls and church members; the Spirit did work in and through her.

Conscientiousness, courage, and frankness have been some of her marked qualities. When we consider that at times she was made most uncomfortable, yea, ridiculed, on account of her strong faith in Christ, do we not feel that it is easy for us to be true to God in comparison of circumstances? Upon one occasion she remarked to her husband (who had done something wrong): "I did not choose you." She felt it her duty to marry the man to whom they had betrothed her; if she refused she feared that her influence for Christianity would be less forceful. Obedience, or filial piety, ranks first in importance in Chinese estimation of right.

When helping in the hospital the soul's welfare of the patient was ever paramount; she learned to play the organ and was the Sunday School organist for some time. Some time ago she was writing us that they had hopes of getting an organ in their home.

Study the faces! Carefully meditate what God hath wrought within such lives! During the past ten years about one hundred and twenty-five girls have come under the Christian influence of the school. Many of



them have married Christian men and thus established Christian homes, which are the true foundation of the New China. This one life, and many others, continue to shine and penetrate through the darkness of superstition and bondage of sin. What gratitude should fill our hearts and find an outlet toward others! Let us use the privileges of constant prayer and faithful service that are ours today in the land of the New Birth! The Macedonian cry still rings o'er the waters: "Come and help us."

### SHENCHOWFU GIRLS' SCHOOL

BY MISS REBECCA S. MESSIMER

A more ideal location for a school would be hard to find. Crowning an eminence, it looks out over the roofs of the Chinese city at its foot, and beyond these busy streets to the broad clear waters of the Yuen River, which is the main highway for business and travel in this part of the country. Beyond the river are the hills extending tier on tier as far as eye can see. The Shenchow hills—what a source of courage and strength they have been to tired, discouraged servants of the Master working in this city! Their quiet grandeur always brings to mind the words of the 121st Psalm: "I will lift up mine eyes unto the hills: from whence shall my help come? My help cometh from Jehovah, Who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber." When one has repeated these words he turns

with fresh courage and vigor to the many difficult and discouraging problems which continually confront the missionary in this land of heathen darkness.

Shenchowfu is an excellent center in which to establish a girls' school. True, the population of the city is made up largely of poor and middle class families, who can, perhaps, ill afford to send their daughters to school, and who are not so ambitious for an education for their girls as the wealthier and more influential classes are. With the exception of small day schools, there is not a school for girls within a radius of one hundred and fifty miles. In the province to the west of us there is not a single school for girls; so that we have a large expanse of territory from which to draw our patronage.

The Chinese of the interior are far behind the people of the coast provinces and of the open ports in their ideas of progress and education. We can hope to win the confidence of the people only by slow degrees, but the time will soon be at hand when the education of Chinese girls will be broadcast, and when admission to good schools will be eagerly sought.

The Shenchowfu Girls' School was opened December 17, 1906. The records from that time until the fall of 1910 are incomplete; but at least thirty girls were enrolled during that time. From that time until the present the records show an enrollment of fifty-five. Owing to the absence of all workers from the station, on account of the Revolution, the school was closed from December, 1911, to January, 1913.

Soon after our return to Shenchowfu, we reopened the Girls' School on January 2, 1913, with an enrollment of

fifteen. One by one they continued to come until we had thirty-five enrolled; of this number twenty-two were girls who had never been in school, although several of them had studied the Chinese classics. *Owing to lack of room*, we were compelled to turn a number of girls away.

The pupils come from all classes, from official families as well as from the humblest of homes. In spite of the great class distinction in China the girls mingle very freely and on equal footing.

One of our youngest pupils was brought to us in the fall of 1910 by her mother who wanted to sell her. The father was addicted to the opium habit and they hoped by selling the child to get money to satisfy his craving. Needless to say, we did not buy the child, but the parents resigned all claim to her when we promised to feed and clothe her. She was not four years of age at that time, but having no other place for her she was taken into the school and has been there ever since. She is a very promising girl and we hope that in time she will become a very active and earnest worker for the Master.

We have another girl who came to us through her father's appetite for opium. He had sold her to an official in whose family she would have been a servant. She could be redeemed within a certain length of time, but the father died leaving the mother destitute and without means of redeeming the girl. Several of our church members became interested and we redeemed her.

Our oldest pupil has been in school for several years.

Unfortunately she is engaged to a priest. When the last term of school closed her father came for her. Knowing her fate I refused to allow her to go. The father was very determined, but after several talks with him he promised to allow the girl to please herself; and she very gladly said she preferred staying with us. She is a Christian girl and I believe is very sincere. We hope her future may be very different from what life with a priest would be and that she may be a power for good among her own people.

It is a perplexing problem to secure competent Chinese helpers. During the past term we have been fortunate in having Christian native teachers. Our young lady teacher is a graduate of our Girls' School at Yochow City. She has been doing very acceptable work for us and has the love and respect of all the pupils. We also had an old man, a literary graduate, who was well qualified for his work. He taught the Chinese classics, reading, and writing.

The course of study mapped out for the school covers a period of eight years. Perhaps later it will be extended and a high school course added. At the present the ground covered does not go beyond the work of the eighth grade in the public schools in the United States. We have tried to so arrange the course so that pupils who enter our school and stay only a few months, or perhaps a year, may learn the fundamental truths of the Gospel while they are in school. All teaching is done in Chinese except, of course, the classes in the study of English.

Our present building is inadequate if our school is

to grow. It is impossible to accommodate more than thirty-six pupils and when we have reached that number we must turn others away. We have no room for a library or a gymnasium. The latter especially is very necessary, for the older girls are very inactive and do not exercise voluntarily. During the past months we have had drills on the lawn when the weather permitted.

The Shenchowfu Girls' School is young, but we have faith that in time to come this school—built on soil baptized with the blood of martyrs—will become, with God's help and leading, a strong power for good in this community. We believe that girls will be sent forth from its shelter who will make strong Christian workers and good Christian wives and mothers, and these are needed in China.





TEACHERS IN GIRLS' SCHOOL, SHENCHOWFU



TRAINED NURSE AND HELPERS  
IN THE HOSPITAL AT SHENCHOWFU



PUPILS OF GIRLS' SCHOOL, SHENCHOWFU

## THE MEDICAL WORK

**T**HERE are those who maintain that the dispensary and the hospital are two keys which open the hard places in China to the preaching of the Gospel. This can hardly hold true in the case of Hunan. Two strong preachers, men of deep faith and persistent will, were used of God to open this Province, Mr. Dorward and Mr. Alexander. However, honor to whom honor is due; and we thank God for the place and power which medical workers hold and wield in Hunan. And now may we ask, How far is medicine used today as a substitute for miracles? Christ worked miracles and manifested the love and glory of God; but He came not purposely to work a miracle greater than the love of God and man. He performed wonders; and the whole world is still astonished at the Cross. He went about doing good in a way that won the confidence and faith of the common people. The blind received their sight and saw the Father in the healing touch. The lame walked and were led into a closer walk with God. Let us remember also that the lepers were cleansed and some of them experienced that purity of heart which is the righteousness that seeth God. The deaf heard, and the conscience that heareth the still small voice was quickened in these. Then, too, the dead were raised and the souls of such felt the touch of life eternal in the depths of their spirits. This because He was Himself the Life of the world and is our Life forever-

more. He drove out devils, and the Chinese in some places hold that we in Christian lands have driven out the demons, and that all have come over here with renewed power. The Christian medical missionaries have come to China because, in the first place, they themselves are miracles of Divine grace. What is their power? In some instances they do give sight to the blind, help the lame to walk, make the leper cleaner and more comfortable and happier, and heal the deaf ear. Best of all, they bear with them that of which it is often said individually,—his personal presence is better than his medicine. One great wonder working power is theirs, and that lies in their knowledge how to prevent disease. Then let the Chinese see their surgery. Is it not both new and miraculous? Whence this skill, this wisdom, and this love? To the medical missionary has been given the fellow-feeling so characteristic of the healing art everywhere. This always disarms the hundred-handed prejudice of crass ignorance.

And alas! the need of it all. Chinese medical science, if indeed it may be called that, is little better than a parody on what it professes. Surgery is practically unknown. Chinese medicines are nauseous, expensive, and for the most part useless as chemistry shows it to be. Superstition vitiates every kind of treatment. Nursing in its hundredfold ministry of comfort and healing was never discovered by the Chinese. Foods for the sick may be anything that the patient may want, even to green fruit; and dieting is both inconceivable and impossible. Antiseptics are as unknown as X-rays,

and in the absence of sanitation, ventilation, proper clothing, isolation, and the numerous other helps and precautions so common in a well regulated sickroom, nothing but the strong constitution of the patient and the special mercy of God prevent death. The question arises, Are not the Chinese dying daily of unconscious but age-long violation of all the laws of nature and of common sense? The germ theory is justified in the survival of the fittest.

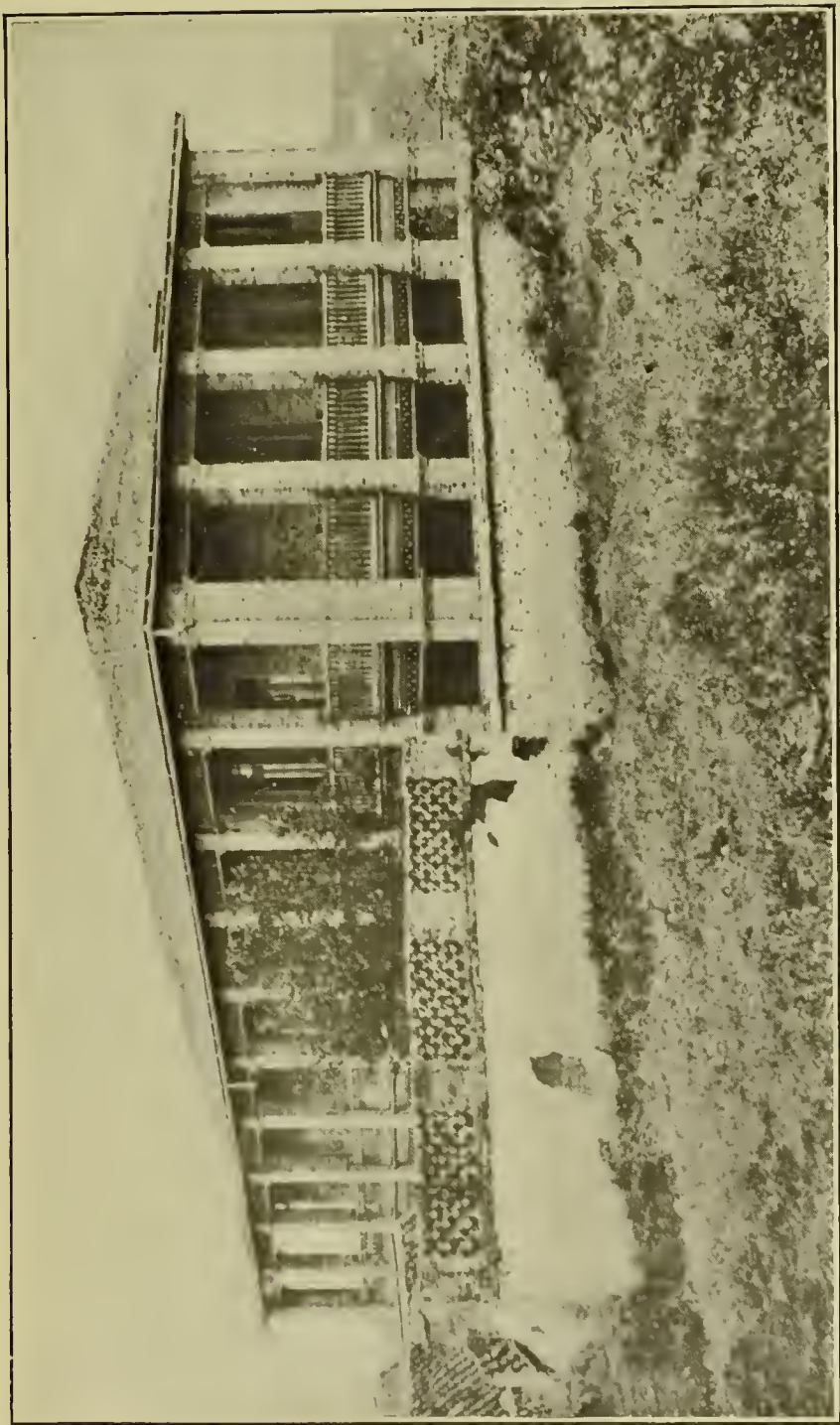
Rev. William F. Adams, M. D., has kindly written the following account of our hospital work in Yochow City.

"On Christmas Day, 1902, Dr. J. Albert Beam and his wife, who is also a trained physician, arrived in Yochow City, Province of Hunan, to inaugurate the medical work of the Reformed Church. For a year and a half they lived in very limited quarters, consisting of two rooms and a closet, in a Chinese house somewhat improved. One of those rooms was light and airy, while the other was damp, dark, and altogether unpleasant. Before all their goods had arrived, patients began to come; and there, among the packing cases, the first patient was treated. Two months later a small room, eight by twelve feet, was fitted up for a dispensary. The walls and ceiling were whitewashed, and a Chinese cement floor, windows, and ventilators were put in. Shelving was made for a small stock of drugs and a case for instruments and supplies was made from a bed packing case. A work table, a sink, and a chair completed the outfit. There was no waiting room. The patients, sometimes numbering as many as thirty, con-



tented themselves to stand about the small paved court, exposed alike to sunshine and to rain. There was no storeroom, extra supplies being kept in the private rooms. This one room served as consultation, dressing, and drug rooms combined.

Those who are unacquainted with the Chinese, especially with the crowd that comes to a free dispensary, cannot imagine how trying it is to have such numbers at one's front door; for these are just as eager, perhaps, to get a look into one's rooms or to see a foreign lady as to receive medical treatment. Later on another room was set apart for the medical work. This arrangement was continued until the summer of 1904. Meanwhile, Dr. Beam was building a dwelling place of brick in foreign style. When this was completed the rooms formerly used as their living rooms were placed at the disposal of the medical department, where work was carried on until January, 1906. Then the work was transferred to the new brick building which was erected from funds supplied by Mr. and Mrs. A. N. Frantz—"The Frantz Dispensary." This building is situated across the street from our main compound, in which the dwelling houses, church, and hospital are located. Here a most important part of our work is done. Patients come from all parts and we become acquainted with them. Some continue merely as out-patients, but it is from these clinics that the hospital is fed with patients. The evangelist preaches to the people in the waiting room before the clinic commences, and during its progress to those who are waiting. During his five years of service, while learning the language and attending to



DAVID SCHNEIDER HOY MEMORIAL HOSPITAL, YOCOW CITY



MEN'S HOSPITAL AT SHENCHOWFU



WOMEN'S HOSPITAL AT SHENCHOWFU

building operations, including his residence and the dispensary and hospital, Dr. Beam registered in the out-patient department 3,566 patients, and, counting their return visits, gave 10,189 treatments. These figures do not include many patients seen and treated out of regular hours, work done for the Custom House, and attendance upon the members of the Mission. The hospital building itself was erected during the years 1905-1906. Work was commenced by clearing away mud walls, old buildings, and the filth and debris of ages from a piece of property which was purchased by the Mission and assigned to the Medical Department for the erection of the hospital. The space was very limited and the amount of building material that could be stored at one time was small. Thus there were many delays in getting supplies when needed; but the work was most carefully supervised by Dr. Beam in every detail so that the result is a thoroughly satisfactory, well-planned, and well-built structure, a credit to him who expended so much thought and care upon its construction and to the Mission.

The wards are furnished with iron hospital beds, the outfit of each consisting of two Chinese rice-straw mats covered with ticking, sheets, pillow cases, blankets and a quilt. Each bed is also provided with a washbasin, towels and washcloths, a chair and a cabinet table. Each ward is furnished with a stove, as there are many days when the damp chill of the room would prevent necessary attention being given to the patients. Transoms, opening upward, afford proper ventilation, all the currents of air being directed upward and at least



two panes of glass in the windows are replaced by two finely perforated sheets of zinc.

All the utensils of the hospital are of foreign make, as also are sinks and stationary wash stands. In the operating and sterilizing room the aseptic furniture is of western manufacture. The medicine cases, utensil closets, instrument cases, dressing closets were all designed and made here in Yochow City.

The servants' building and the kitchen are furnished with a Chinese stove, a foreign stove being ill adapted to cooking Chinese food. The laundry is fitted up with two large wooden tanks with brass bottoms, which provide an abundance of hot water for washing, cleaning, and bath purposes. The large drying room is a necessity by reason of the long rainy seasons. The clinical laboratory is also in this out-building for the present until such time as the new wing of the hospital shall be added for the accommodation of women patients.

The hospital building itself is a plain two-story brick structure of foreign style. As the weather conditions here are very destructive of the exterior, the simplicity of the architectural design is a distinct advantage, and reduces the expense of repairs to a minimum. The inner walls are plastered with two coats, the second rubbed smooth and hard, and all the corners rounded. The woodwork is painted with a kind of lacquer which may be washed with hot water and soap. The floors are oiled. Thus the wards may all be easily and thoroughly cleaned.

The hospital was dedicated to the memory of little David, the son of Rev. and Mrs. William E. Hoy, whose



early purpose of becoming a missionary doctor was cut short by the hand of death. On March 4, 1907, "The David Schneder Hoy Memorial Hospital" was formally opened and consecrated to the service of God for man. A large number of friends gathered, including officials, literary men, and gentry, for the simple dedicatory service in which the name of Jesus was glorified.

The number of in-patients on the hospital register when Dr. Beam returned to America on January 4, 1909, was 293. A great number of ulcers and infections of various kinds present themselves to the physician for cure. Of the total number of cases treated 132 belonged to this class. The next percentage of cases was represented by victims of the opium habit—seventy-five cases being on the list. Another complaint common in China is infection by worms of various kinds. Twenty-one patients entered the hospital to be cured of this trouble. Probably fully seventy-five per cent. of the population of China will be found to be affected by these intestinal parasites. Malaria is very prevalent in this locality and many cases come for treatment, especially to the clinic.

Dr. Beam's place was taken by Dr. Adams in January of 1909. Between this and August, 1910, as much time as possible was spent on the language, three sections of the five on the Study Course being passed. The members of the Mission and of the Custom's staff received attention when required, as also the students of the Boys' and Girls' Schools. The hospital was open only for a short time during the period, and fifty in-patients were received, while about a thousand in the out-patient department were treated.

The ladies who have assisted in the carrying on of the hospital work from its incipency deserve most honorable mention. These are Mrs. Beam, Miss Grace Whitmore, Miss Alice E. Traub, and Miss Emma M. Kroeger. Miss Traub alone remains in active service, Mrs. Beam having returned to America, Miss Whitmore having passed to her reward, and Miss Kroeger having become the wife of Prof. Lequear.

We would also record, with deepest gratitude to God, the part taken in this work all through these years by Dr. William Mann Irvine, President of the Mercersburg Academy, who, together with the other members of the staff and the student body, have not only provided the salary of the physician in charge of the hospital and presented special offerings for the equipment of the hospital, but also by the kind and sympathetic letters constantly shown deep and heart-felt interest in all that pertains to the work. "This work is ours, and we want to support it in the most practical manner: you are our representative, and you must let us know all your needs." These were the noble words of Dr. Irvine to the missionary about to depart for the field. Such interest and expressed sympathy go a long way toward equipping a man for the great spiritual struggle in the enemy's country and fulfilling the Scripture, "The weakest shall become as David and David as an angel of the Lord." For all God's goodness and forbearance we render humble thanks, and pray that we may be used to the utmost for His glory in this needy land."

Miss Alice E. Traub, whose daily prayer is that the

women may also have a full inheritance in the art of healing, has handed the writer this outline of work among the women.

"The winter of 1907 and 1908, when the men's hospital was first opened, arrangements were made to open a temporary ward for women. The number treated that winter was about twelve. Mrs. Beam was here then, and held a dispensary once a week, which was very well attended. The winter of 1908 and 1909 nothing was done for the women in an in-patient department; but a small number found treatment in the out-patient department. No woman physician being here the women were shy in coming. The winter of 1909 and 1910 the men's hospital was closed, in order that Dr. Adams might devote his time to the study of the Chinese language. I was allowed to open a ward for the women, provided I alone would shoulder the responsibility. Dr. Adams made his daily rounds and left his orders. A small dispensary was carried on once a week for men and women. We had four nurses and the number of patients treated was about twenty-one. In September, 1910, the hospital was reopened for men and again we opened a ward in the hospital for women, the Chinese doctor occupying the building formerly used. This year we had three nurses. The arrangement did not prove at all satisfactory and continued only during one winter. That year we treated forty-six patients. In the fall of 1911 we had no place to treat women. Two obstetrical cases were cared for in the home of one of the evangelist's on the Mission Compound. Then came the Revolution and we left for Shanghai.

We returned in the following March, and soon after our return we took an obstetrical case and cared for the woman in her own home. The patient was one of our former nurses. We refused several applicants for want of room. In the fall of 1912 we happened to have two Chinese houses on property bought by the Evangelistic Department. We were kindly allowed to furnish a room in one of those buildings, where we have treated thirteen cases. Many applicants have been turned away. These are the few facts up to date. Where we shall be next year, no one knows. Oh! for a Woman's Hospital!"

Dr. Adams describes the evangelistic work in the hospital. "After the years of building were over and the hospital and dispensary opened, evangelistic work was carried on through the personal influence of Dr. and Mrs. Beam in dealing with the patients, and also by the witness of a faithful old woman who had been for some years in the service of the Mission in various capacities and was now too old to do any hard work. She could talk to the women and try to do them a little good. The male evangelist was soon a source of great help and inspiration. Mr. Ho is an earnest and manly Christian, who is ever ready with a smile to "speak of what he knows and testify of what he has seen" of Jesus. He is a man of much tact and has a winning way, and good common sense. He manifests a keen interest in all the work of the hospital and is ever ready to turn in and help with anything whatsoever that is required of him. Such a man is indeed a God-send, for which we cannot be too grateful. When he became

a Christian a few years ago he could not read a character; but now he can read the Bible very well, and rarely misses an opportunity of exhorting or encouraging or warning by the Scriptures those whom he thinks he can assist. When the crowds of famine refugees were being given employment at our Lakeside Schools, Mr. Ho was placed in charge of the men as the most efficient and most trustworthy helper we had. And there six days in the week, through rain and snow, he was faithful to his trust in seeing that the men worked properly and in trying by word and example to lead them to a knowledge of Jesus. During dispensary hours Mr. Ho talks to the patients for an hour before the clinic opens, and while others are being treated. In the wards he is true and faithful in his personal work with the patients, showing a real interest in their welfare that must tell much for the Master.

For some years we have observed morning prayers at a quarter to seven in the morning for our helpers, patients who can attend, and any of the servants of the compound who may be willing to come. After a short, simple service of a quarter of an hour, the nurses whom we have in training, together with the evangelist and our personal teacher, remain for another half hour of Bible study. Our aim is to cultivate a spiritual atmosphere in our staff. By observing the Morning Watch, and developing a love of Bible study and of prayer, we hope to fit ourselves and all our helpers for an effective and Christlike service for this great people."



## YOCHOW HOSPITAL STATISTICS

	Operations	In-patients	Out-patients
Dr. Beam, to Dec., 1908.....	..	293	4,768
Jan. 1, 1909, to Sept., 1910. Open only part of the time.....	..	50	1,000
Sept., 1910, to June 30, 1911. Open all the time.....	27	220	2,929
July 1, 1911, to June 30, 1912. Open all the time.....	18	202	8,079
July 1, 1912, to June 30, 1913. Open all the time.....	36	321	9,550
Total.....	81	1,086	26,326

The Rev. Edwin A. Beck has presented a short account of the Shenchowfu Hospitals. The reader will find food for thought in these sentences.

"A portion of the Bruce and Lowis Indemnity Fund was to be used in putting up hospitals. Instead of erecting a single building to accommodate men and women, Chinese prejudice was the better met by putting up two buildings, identical in proportions and arrangement, situated side by side in what is spoken of as the North Compound. The buildings are two-storied brick structures, somewhat Chinese in outward finishing, but substantial and commodious and built on plans furnished by a Shanghai architect. It was intended later on to build a connecting section, in which there should be the common operating rooms, etc. Nearer the entrance to the North Compound were erected buildings for dispensary purposes. Adjacent to the dispensary building was the chapel which was intended to be used in connection with the dis-



HOY MEMORIAL HOSPITAL STAFF AND NATIVE WORKERS, YCHOW CITY



IN THE OPERATING ROOM OF HOY MEMORIAL HOSPITAL, YOCHEM CITY

dispensary for the healing of the souls as well as the bodies of men. Before Dr. William Kelly, who administered the erection of these buildings, could turn his attention to the work for which he was particularly designated, viz., the medical work in hospital and dispensary, these buildings were put to all kinds of hospitality. For instance, the chapel for a year housed the Boys' School; rooms in the hospitals were occupied by various sojourners; members of a sister Mission living with us until such time as they could purchase property and build their own houses; single members of the Station for whom no house was provided; missionaries' families from other places who had come to Shenchowfu for medical attention; even rooms adjacent to the dispensary harbored lepers who came from the country districts. We remember that on one occasion a courier while on the road carrying the mails was set upon by thieves and cruelly stabbed and slashed and left for dead. After several days of suffering he was brought to the dispensary and housed in one of the rooms adjacent, and there attended by Dr. Kelly, who was very busy at the time with building operations. The man's life was despaired of for several days, but under such care as it was possible to give him he finally recovered, though with the marks of his adventure forever upon him.

Even a hospital in China must commend itself to the confidence of the people before it can be useful. The first case to be cared for, when at length it was opened for patients, was a school boy, Wan Chu'an K'o. The illness was serious, being a case of pneumonia;

but under careful nursing the patient recovered in good season, and being restored to his associates, who had been praying daily for him in the school, gave occasion for much praise to God; and also a considerable amount of confidence was inspired in the new institution, the hospital.

Unfortunately, one of the first cases in the Woman's Hospital was not so happy in its outcome. It was the matron of the Girls' School, who was taken with a case of quick consumption. The poor woman, who had been an invaluable helper in the Girls' School, grew rapidly worse, and, in spite of all that was done for her, passed out of life. Everything was done that could be done to relieve her sufferings and to rob death of its terrors; but the fact that death had come to one of the hospitals was unpropitious for this department of the new institution. Even the school girls when sick came reluctantly to its wards; and on the whole only a few females were received up to the time of Dr. Kelly's furlough, when the work had to be suspended for a time. At this time Miss Brightbill was assisting Dr. Kelly in the hospital and dispensary work. Dispensary patients were received every afternoon, and the number thus served was not small; but statistics are unavailable for this paper. Meanwhile, the suppression of opium was being pushed and many poor wretches sought relief from the habit. The hospital offered its good offices and the wards were filled with opium patients. Many were helped, but even the hospital cannot cure patients who prefer, after all, to cling to the habit. During this time it was experienced that the Boys' School and



Hospital buildings were too close together, being on the same compound. Patients who were not confined to bed came to the school premises and disturbed school discipline; and the boys at play annoyed patients in the sick wards. So the conviction grew that a separation would sooner or later have to be effected; naturally it would be the school that would have to be removed. The question that still embarrasses the permanent location of the school as well as the placing of the teacher's house is, Where? There is no property at present in the possession of the Mission suitable for such a change.

With the furlough of Dr. Kelly in 1909, the hospitals and dispensary had to be closed. When Dr. Kelly returned to Shenchowfu in 1911 work was resumed; but interruptions caused by the Revolution, etc., have made it impossible to carry on a satisfactory work, and with the withdrawal of Dr. Kelly the work is again closed. And now, reader of this outline of our China Mission, let me press home to you the needs of our Medical Work. From the beginning did we hold forth that two medical missionaries were needed in Yochow City, and there was a time when an additional man was promised; but neither men nor missions are made on mere promises. At both our Stations we call for men and women for the medical work. Why has it been so difficult to fix attention upon these pressing needs? In our school work it is our constant endeavor to inculcate the eternal forces of undivided attention. Our medical workers have done nobly and I admire their pluck in doing their best in spite of their difficulties. Friends, our Medical Work requires your earliest, most substantial assistance. Help now."

## THE NEEDS OF THE CHINA MISSION OF THE REFORMED CHURCH IN THE UNITED STATES

The items in *italics* represent the force and equipment we should have *at once* in order to maintain the work.

### YOCHOW FIELD

#### EQUIPMENT

##### *Evangelistic Department*

1 Residence for Bible Woman.....	\$2,500.00
2 <i>Residences at Hwajung</i> .....	5,000.00
1 Church at Hwajung.....	3,500.00
<i>Land for Residence and Church</i> .....	1,200.00

##### *Medical Department*

1 <i>Residence for Doctor</i> .....	\$2,500.00
1 Residence for Doctor.....	2,500.00
<i>Woman's Hospital</i> .....	5,000.00

##### *Educational, Girls' School*

1 Dormitory.....	(additional) \$3,000.00
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##### *Educational, Lakeside Schools*

1 <i>Residence</i> .....	\$2,500.00
2 Chinese Teachers' Residences.....	700.00
College Buildings.	
Equipment.	

##### *Workers.*

- 2 *Evangelists for Hwajung.*
- 1 *Bible Woman.*
- 1 *Doctor.*
- 1 Doctor.
- 1 *Teacher (Man).*
- 1 Teacher (Man).
- 1 *Nurse.*

## SHENCHOWFU FIELD

## EQUIPMENT

*Evangelistic Department*

1 Residence.....	\$2,500.00
2 Residences (Yungshunfu).....	5,000.00
1 Church.....	3,000.00
Land for Street chapel.....	750.00

*Medical Department*

1 Residence.....	\$2,500.00
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*Educational, Girls' School*

1 Residence.....	\$2,500.00
Recitation Hall.....	5,500.00

*Educational, Eastview Schools*

2 Residences.....	\$5,000.00
Land to change site of school.....	1,000.00
New School Building.....	8,000.00
2 Residences for Chinese Teachers.....	700.00
Equipment.	

*Workers*

- 1 Evangelist.
- 2 Evangelists.
- 1 Bible Woman.
- 1 Doctor.
- 1 Doctor.
- 1 Nurse.
- 1 Teacher (Lady).
- 1 Teacher (Man).
- 1 Teacher (Man).

STATISTICS OF THE CHINA MISSION OF THE  
REFORMED CHURCH IN THE UNITED  
STATES. JUNE 30, 1913

	Shen- chowfu	Lake- side	Yochow	Total
Evangelistic—				
Pastors (Missionary).....	2	2	3	7
Evangelists (Chinese).....	2	.	5	7
Elders.....	1	1	3	5
Deacons.....	.	1	.	1
Church Members.....	32	39	70	141
Baptisms during the year.....	....	18	12	30
Evangelists in Training.....	1	....	4	5
Colporteurs.....	4	....	1	5
Bible Women.....	....	....	1	1
Enquirers.....	5	29	12	46
Preaching Places.....	3	3	5	11
Contributions.....	\$20.00	\$5.00	\$65.00	\$90.00
Sunday Schools.....	1	2	2	5
Scholars.....	15	126	240	381
Teachers.....	1	12	12	25
Average Attendance at Church.	100	100	250	450
Schools for Boys and Young Men—				
Boarding Schools.....	....	1	....	1
Foreign Teachers.....	1	4	....	5
Chinese Teachers.....	4	5	....	9
Chinese Tutors.....	....	8	....	8
Students Enrolled during Year.	66	112	....	178
Attendance at end of Year....	56	96	....	152
Normal School during Vacation.	....	1	....	1
Teachers, Foreign.....	....	1	....	1
Teachers, Chinese.....	....	1	....	1
Number of Pupils.....	....	10	....	10
Schools for Village Boys—				
Day Schools.....	1	1	5	7
Scholars.....	66	25	125	216
Teachers.....	5	1	6	12

## Schools for Girls and Young Women

Boarding Schools.....	1	....	1	2
Pupils.....	36	....	60	96
Teachers, Foreign.....	2	....	2	4
Teachers, Chinese.....	2	....	4	6
Matrons .....	1	....	1	2

## Hospital Work—

Hospitals.....	2	....	1	3
Dispensaries.....	1	....	1	2
Physicians, Foreign.....	1	....	1	2
Physicians, Chinese.....	....	....	1	1
Nurses, Foreign.....	1	....	1	2
Nurses, Chinese.....	....	....	8	8
Students at Medical College....	....	....	1	1
Evangelists.....	....	....	1	1
Operations during the Year....	....	....	36	36
In-patients.....	....	....	321	321
Out-patients.....	....	....	9550	9550

CHINA MISSION OF THE REFORMED CHURCH IN THE  
UNITED STATES

## INVENTORY OF PROPERTY, JUNE 30, 1913

*Yochow Station*

U. S. Gold

Mission Compound, Yochow City, including 4 residences	\$10,108.42
Church Property, original and enlargement.....	3,666.45
Street Chapels.....	1,360.35
Yochow Port, lot and chapel.....	1,703.35
Linhsiang Chapel.....	706.05
Bible Woman Department, lots and houses.....	1,781.82
Hospital, including new lots and equipment.....	8,536.29
Girls' School, including additional property and outfit..	8,737.98
Lakeside Schools, including campus, walls, 3 residences, chapel, 3 Chinese teachers' houses, equipment, and library.....	27,338.38
Margaret Santee Endowed Library, Lakeside.....	295.55
Yochow Station office outfit.....	108.50

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 \$64,343.14



*Shenchowfu Station*

Six and one-half acres of land, Men's Hospital, Women's Hospital, Boys' School, Girls' Schools, and the out-buildings.....	25,000.00
Evangelists' residence.....	2,000.00
Doctor's residence.....	3,000.00
Church.....	3,500.00
Hospital equipment.....	2,000.00
Woman's Guest Room.....	85.00
Safe.....	115.00
Additional lots and improvements.....	1,561.52
Luchi Chapel.....	350.73
Additional Boys' School equipment.....	30.00
Shenchowfu Station office outfit.....	123.80
	<hr/>
	\$37,766.05

*Recapitulation*

Yochow Station.....	\$ 64,343.14
Shenchowfu Station.....	37,766.05
Mission office outfit.....	102.92
	<hr/>
	\$102,212.11

## PARTING WORDS

READER, these chapters have been addressed to you primarily as a member of the Reformed Church in the United States. Do you not see that the China Mission of our Church has a work and a place in the Church of Christ that is coming to China? Will this little book form a bond between you and the Mission? We need your help, your very presence, it may be. If you cannot come to labor, can you not visit us? Early in 1910, Secretary and Mrs. Bartholomew came to see us; and they saw part of that intense famine relief work of 1909-1910, which has opened the minds and the hearts of the people. They came, saw, learned, were filled with new practical ideas, and went home *on fire* for poor China. They helped us, cheered us, inspired us to better effort. Then came Mr. and Mrs. Fred Kelker. They now are telling you what they saw, learned and felt in China. We are not unmindful of the uplift they gave us. The Chinese frequently ask about Dr. and Mrs. Bartholomew, Mr. and Mrs. Kelker, and Mr. Casselman. Their presence on the field marked them as personally connected with the Lord's cause in China.

In some way, as the Lord may use it, may not this narrative bring you a new *personal* interest in the China Mission? The life movement has been drawn in mere outline; but has not enough been shown you to inspire in you more faith and holy purpose? God has not been leading you and us in vain. Are we not doing

His will; and with every act of trust and obedience do we not pray for the faith that can remove from before us all the mountains of difficulty? Shall not our increased faith remove, first of all, the mount of unbelief? Then shall we not prosper in all the ways of the Lord?

These "Parting Words" are written in sight of some of the ruins of Nanking. The story of China's new political unrest need not be told here. Sin has left older ruins in China than these which I now see before me while I am writing. The history of China is full of scenes of unrest. There will be no peace in any nation until there shall come unto the people thereof the peace of the Holy Spirit. Peace! A few weeks ago Nanking was a hell set on fire by war. Peace! I write these words with about twenty great British, French and Japanese cruisers around our steamer in Nanking harbor. Peace! O man when wilt thou learn that it is, after all, sin that is at the bottom of all national and international strife. Yonder eight Japanese cruisers point to more than the death of those three Japanese citizens who were slain in the streets of Nanking a few weeks ago by Chang Hsun's troops from the North. I look upon these great engines of destruction and hear the voice of the demented mob in Tokyo demanding *vengeance*! Peace! The Prince of Peace! A few weeks ago the streets of Nanking ran red with the blood of 20,000 men and women and children done to death in that awful lust of loot and rape. Peace! And sin walks naked and unashamed before the world. Be not deceived. Sin is power. Sin is lust. Sin is death. Sin, although scientifically and philosophically

and theologically an unwelcome term today, stares us in the face all the world over. Peace! Yes: thank God, PEACE. Sin cannot take from us the vision of the Cross. In that sign thou shalt conquer. We look unto Him who gave Himself for the victory over sin. We hear once more the reassuring words: "It is finished." Then, onward, Christian men and women, looking unto Jesus the Author and Finisher of our faith.

Reader, when I see how far from home I am, the more do I realize the blessedness of home. That great portion of the human race still living away from the Father's house, like the prodigal son, will come to itself, arise and go in penitence to the Father's house, where there shall be much joy over those who were dead in sin but became alive again.













